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SUNDAY EXERCISES

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ON THE

MORNING AND EVENING SERVICES

OF

THE CHURCH;

FOR THE INSTRUCTION OF YOUNG PERSONS.

BY THE LATE

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FROM HOLY SCRIPTURE."

"We should be very solicitous rightly to apprehend the sense and fitness of what we say and do in God's presence."—ARCHBISHOP SECKER.



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ON THE MANNER OF USING THE EXERCISES.

IN suggesting a hint as to the manner of using this little book, it may be remarked, that it is intended to assist those who would endeavour to impress young persons with a right apprehension of the sense and fitness of what they say, and do, and hear, in the Morning and Evening Services of our Church, so that they may perform public worship with understanding—to the glory of God, and their eternal good.

The plan which may be adopted is this:—Young persons should first read the part on which they are about to be instructed, and then the teacher should proceed with the questions, *allowing them to answer by a reference to the Prayer-book and Bible*, both of which, it is presumed, they all will be of an age to possess. As a danger to be carefully avoided is that of presenting too much at once to young people's attention, the teacher should at first content himself with asking only such of the questions as will lead them to a general view of the Service. Some assistance is given him for accomplishing this task by the use of larger and smaller types, the former being employed to show the parts which require attention first. But omissions to a greater extent than the passages in small type may be found very desirable, on the first time of going through the exercises.

SUNDAY EXERCISES,

&c.

MORNING SERVICE.

IN the order for Morning Prayer, we first meet with a direction to the Minister how to begin the service, printed in what are called *Italic letters*. This, and other directions like it, standing at the head of the several parts of the Church Service, and which relate to the manner of conducting it, are called the Rubrics, because they were formerly printed in red letters, and the word Rubric means *red*. The services being conducted according to these directions, you should attend to them, that with decency and in order you may join with other people, and bear your share in every thing that is done.

What are the Rubrics?—Why should they be attended to? (See 1 *Cor.* xiv. 40.)

(Let the first Rubric be read.)

What is the Minister to read at the beginning of Morning Prayers?

THE INTRODUCTORY SENTENCES.

(Let them be read.)

From what are all these sentences taken, and why?

(Because, as the very words of God, they are best fitted to make us attentive and serious.)—To what duty do they particularly direct us? (Sorrow for sin, the confessing, and the forsaking of it.)

THE EXHORTATION.

The Exhortation is an Address of the Minister to the congregation, further to enforce the duty to which they have just been directed by the Introductory Sentences, and thus to prepare for the General Confession of Sin, which immediately follows it.

For what is this exhortation intended to prepare us?

(Let the Exhortation be read.)

—How does the Minister here speak to the congregation to show his regard for them?—To what does the Scripture move or direct us?—What is meant by ‘sundry?’ (Several.)—What are our sins said to be?—What is meant by ‘manifold?’ (Of many kinds, and many in number.)—What ‘should we not dissemble nor cloke before God?’—What is it to ‘dissemble or cloke?’ (To hide.)—With what heart should we confess our sins?—‘Penitent,’ what is that? (Sorrowful for past sins.)—What is meant by ‘an obedient heart,’ in the confession of sin? (A heart fully resolved to forsake sin, and lead a life of obedience to all God’s commands.)—We confess our sins before God,—what to obtain?—By what?—At what times ought we to confess our sins before God?—but when ‘most chiefly?’—‘Assemble and meet together,’ when? (As now, in public worship.)—What for?—Four particulars are mentioned for which we meet together in

public worship, what are they?—What ‘to render,’ and why?—What ‘to set forth?’—What ‘to hear?’—What ‘to ask?’—Assembled for these solemn purposes, whom does the Minister pray and beseech?—What to do?—With what heart?—And voice?—Where?

SCRIPTURAL ILLUSTRATIONS, &c.

(Let the young Person refer to the Bible, in order to answer the following Questions.)

Dearly beloved, &c.—How does St. Paul speak to the Philip-
pians? (ch. iv. 1.)

The Scripture moveth, &c.—How does St. John direct us to
the confession of sin? (1 John i. 8, 9.)

Our manifold sins, &c.—How does St. James tell us we of-
fend? (James iii. 2. In many things.) What does David say
to the same effect? (Psalm xix. 12. Who can tell how oft¹, &c.)

Dissemble and cloke, &c.—How did Gehazi hide his sin?
(2 Kings v. 20—27.) And Cain? (Gen. iv. 9.) And Adam and
Eve? (Gen. iii.)

Humble, lowly, penitent heart, &c.—Explain this from what
the publican said and did. (Luke xviii. 13.)

Obedient heart, &c.—Show what is meant by this from what
the prodigal did. (Luke xv. 18—20. He arose and went, &c.)

Assemble, and meet together, &c.—Mention a text on the several
duties—(i.) Of thanksgiving. (Eph. v. 20. Giving thanks
always.)—(ii.) Of praise. (Psalm c. 4. Enter into his gates,
&c.)—(iii.) Of hearing God’s word. (Rom. x. 17. Faith cometh
by hearing.)—(iv.) Of petition. (Matt. vii. 7. Ask, and ye, &c.)
—What does St. Paul tell the Hebrews not to forget? (Heb.
x. 25. The assembling, &c.)

Requisite, &c., for body.—Show from Agur’s prayer, what, as
to this world’s goods, is best for us. (Prov. xxx. 8.)

And for the soul.—In what does our Lord sum up all good
things for the soul? (Luke xi. 13. The Holy Spirit.)—How
does our Lord declare the superior worth of the soul? (Matt.
xvi. 26. What is a man, &c.)

A pure heart, &c.—How does our Lord teach us to worship
God? (John iv. 24. In spirit and in truth.)

Throne of Grace.—St. Paul (Heb. iv. 16) invites the Hebrews
to come boldly to the throne of grace. On what does he teach
them this boldness is founded? (Heb. x. 19. The merits of
Christ.) And with what should it be accompanied? (Heb. xii. 28.
With reverence and godly fear.)

¹ Prayer-book translation.

THE GENERAL CONFESSION.

Confession of sin is properly made the first act of public worship, because sin unrepented of renders every other act of worship vain.

What makes every other act of worship vain? (*Psalm lxvi. 18. If I regard iniquity in my heart, &c.*)

(Read the Rubric.)

—It is called a general confession, why? (Because it is to be said of the whole congregation.)

(Read the Confession.)

By what titles do we address God in this confession? ('Almighty.')

—In confessing our sins, how should we feel, when we think of God's almighty power? (A dread, as sinners, of God's anger.)

—'Most merciful Father;' what encouragement have we in these words? (A hope of pardon is held out in them.)

—'Erred and strayed,' &c. like what?—What animal is mentioned in Scripture as apt to stray, and, when it has strayed, as likely to be lost? (The sheep.)

—'Devices and desires of our hearts,' what are these? (The inclinations of our sinful nature.)

—Have we resisted or followed these devices and desires?—Against what have we offended?—What 'have we left undone?'—What 'have we done?'

—'Health;' what does this mean, the health of the body or the health of the soul?—What is meant by there being no health in our souls? (No power to do our duty or save ourselves.)

—What kind of offenders do we confess ourselves to be?—And, as such, what do we pray the Lord to have or bestow upon us?—'Spare thou them, &c. from what? (From punishment.)—'Restore thou them,' &c.

to what? (The favour of God.)—‘According to’ what?—‘Promises declared,’ to whom?—And in whom?—‘And grant,’ &c.; grant what?—For whose sake?—To what end?

What is meant by a ‘godly’ life? (Piety towards God.)—What is meant by a ‘righteous life? (Justice and love towards our fellow-creatures.)—What is meant by a ‘sober’ life? (Temperance in the regulation of our appetites.)—What does this desire to be made holy show? (The sincerity of our confession of sin.)

SCRIPTURAL ILLUSTRATIONS, &c.

Erred and strayed like, &c.—Where is this said of us in the Bible? (*Isaiah liii. 6.* All we like sheep, &c.)

Devices and desires, &c.—What does our Lord say proceed from the heart? (*Matt. xv. 19.* Out of the heart proceed evil thoughts, &c.)

Left undone, &c.—What does St. John say sin is? (*1 John iii. 4.* The transgression of the law.)—What does St. Paul say of the law? (*Rom. vii. 12.* The law is holy, just, and good.)—What does our Lord say are the two great commandments of the law? (*Matt. xxii. 37, &c.* See page 40.)

No health, &c.—Where does our Lord say the same thing of us in other words? (*Mark ii. 17.* They that are whole, &c. I came not to call, &c.)

Miserable offenders.—What did Job confess himself to be? (*Job xl. 4.* Behold, I am vile.)—And David? (*Psalms li. 5.* I was shapen, &c.)—And St. Paul? (*1 Tim. i. 15.* Sinners, of whom I am chief.)—Such men confessing themselves to be such sinners, what does this show? (How suitable the words ‘*miserable offenders*’ are to a confession to be used by all persons.)

Promises declared to mankind, &c.—How does our Lord confirm this expression in his last and great commission to his apostles? (*Luke xxiv. 47.* And that repentance and remission, &c.)—What does this passage show? (That God, for Christ’s sake, will spare and restore those that are penitent.)

For his sake, &c.—What does St. Peter say Christ has done and suffered to purchase for us the forgiveness of sin? (*1 Pet. ii. 24.* Who his own self bare our sins, &c.)

And grant, &c.—Who does St. Paul tell the Philippians (ch. ii. 12, 13) works in us to will and to do that which is good?

(God.)—What does this teach us? (That to be able to live a godly, righteous, and sober life, is the effect of God's grace.)—Because God worketh in us to will and to do of his good pleasure, what does St. Paul say we are to do? (Work out our own salvation with fear, &c.)—What does this teach us? (That the more God helps us, the greater ought to be our diligence.)

To the glory of thy, &c.—What does St. Paul tell the Corinthians to do, whether they eat or drink, or whatever they do? (1 Cor. x. 31. To do all to the glory of God.) See also ch. vi. 20.

ABSOLUTION.

(Let the Rubric, and then the Absolution, be read.)

Who pronounces this absolution or forgiveness of sins?—In what posture are you to continue while it is said?—Does the Minister speak in the Absolution to God or to the people? (To the people.)

Of whom is Almighty God here called the Father?—Why? (To remind us that He is merciful to us, as the Father of our Lord Jesus Christ.)—What does not God desire?—‘Death;’ is this temporal, or spiritual and eternal death?—‘But rather,’ what does this mean? (That God desires very much.)—Desires what?—What has God given power and commandment to his Ministers to declare?—Whom does God pardon and absolve?—What must they, unfeignedly, believe? What does ‘unfeignedly’ mean? (Truly, sincerely.)—‘Wherefore let us beseech him to grant us,’ what?—Who grants us true repentance, and the Holy Spirit?—Why should we seek these blessings?—For what purpose ‘at this present,’ that is, in the act of worship in which we are immediately engaged?—For what purpose ‘hereafter,’ or through the remaining course of our life? And ‘at the last,’ after this life is

ended?—Through whom only are all the blessings pronounced in this Absolution bestowed?

SCRIPTURE ILLUSTRATIONS, &c.

Father of our Lord Jesus Christ.—In what prayer of St. Paul does he thus address GOD? (*Ephes.* iii. 14. For this cause, &c.)

Willeth not the death, &c.—What does Ezekiel say to the same purpose? (*Ezek.* xxxiii. 11; xviii. 23) And see some remarkable instances of this, 2 *Kings* xxi. 16. 2 *Chron.* xxxiii. 13. Manasseh. *Luke* vii. 47. The woman that was a sinner. *Luke* xxiii. 43. The Dying Thief. *Acts* xvi. 27, &c. The Jailor.

Death spiritual.—Explain this by what St. Paul says to the Ephesians. (*Eph.* ii. 1. Dead in trespasses and sins.)

Death eternal.—Where is hell called the second death? (*Rev.* xxi. 8. The lake which, &c.; which is the second death.)

True repentance.—What does St. Paul tell the Corinthians worketh repentance unto salvation, or true repentance? (2 *Cor.* vii. 10. Godly sorrow.) See *Ps.* li. 4. Against thee, thee, &c.

Absolution, being penitent.—Where does our Lord tell us that we must repent if we would be pardoned? (*Luke* xiii. 3. Except ye repent, ye shall perish.)

Unfeignedly believe his holy Gospel.—When our Lord preached repentance, what did He connect with it? (*Mark* i. 15. Repent, and believe the Gospel.) What did our Lord tell Nicodemus was the state of those who did not believe the Gospel? (*John* iii. 18. He that believeth not is condemned already.) See *Acts* viii. 13 and 23, an instance of *feigned* belief.

Grant true repentance, &c.—Where in Scripture is repentance said to be the gift of God? (2 *Tim.* ii. 25. If God will give, &c. repentance.) What are we told in the Acts that Christ was exalted, as a Prince and a Saviour, to give? (*Ch.* v. 31. Repentance.) See also *ch.* ix. 6. Paul.

Grant, &c. Holy Spirit.—Show that this also is the gift of God. (*Luke* xi. 13. If ye then, being evil, &c.) Mention some of the fruits of the Holy Spirit. (*Gal.* v. 22. The fruit of the Spirit is love, &c.)

The rest of our life, &c.—What did St. Paul say to the Corinthians, to show the *continual* need men have of Divine assistance? (2 *Cor.* iii. 5. Not that we are sufficient, &c.)—How does our Lord teach us our need of his help? (*John* xv. 5. Without me ye can do nothing.)

Through our Lord Jesus Christ.—How does St. Jude tell us to look for eternal life? (*Jude* 21. As the effect of Christ's mercy.)

(Let the next Rubric be read.)

What is meant by Amen? (At the end of a prayer

‘so be it;’ at the end of a creed, ‘so it is.’ It means that we heartily agree with what has been said.)—By whom should the ‘Amen’ be always said? (By every one in the congregation.)—What then is the office of the clerk in our service? (Only to lead the congregation, who should join with him in all he does.)

(Here, as it is directed by the Rubric, follows the Lord’s Prayer, which, it is presumed, has been already sufficiently explained to all persons who have learnt the Catechism. The four short verses, which follow the Lord’s Prayer, are intended to connect the prayers which have been offered up with the Psalms and Hymns which immediately follow.)

For what are these verses intended to prepare us? (For praising God.)—Who only can open our lips so that we may show forth his praise? (See *Prov.* xvi. 1.)—How do we express our earnestness to God to help us to praise Him? (See *Psalms* li. 15; and *Psalms* lxx. 1.)



Here all standing up (Neh. ix. 5), the service changes from prayer to praise.



(Read the four short verses in which we first express our praise.)

To whom does the Minister give glory?—‘In the beginning,’ of what? (Of all things.)—What is meant by ‘world without end?’ (For ever and ever.)—‘As it was in the beginning,’ &c. what does this answer mean? (That as it was at the beginning of the creation, so it is now, and will be for ever and ever, that God shall be praised as the Father, Son, and Holy Ghost.)

By what name has God declared that He is always the same? (*Exod.* iii. 14. I AM.)—Where does Christ claim as his this name? (*John* viii. 58. Before Abraham was, I AM.) How does Paul (*Heb.* ix. 14) speak of the Holy Ghost? (As the *Eternal Spirit*.)

(Let the Rubric be read.)

What usually follows these four short verses?

THE NINETY-FIFTH PSALM.

When is this Psalm not to be said?—On the nineteenth day of every month, where is it read?

(Let the Psalm be read, and let the verses of this and other Psalms and Hymns be numbered in the Prayer-books, in order that they may not lose the place, and become confused as the questions proceed.)

Why is the ninety-fifth Psalm here read? (As an introduction to the services which follow, by inviting us successively to praise and thanksgiving, ver. 1—5; to prayer, ver. 6; and to hearing God's word, ver. 8.)—What awful warning does it give of the danger of neglecting God? (The punishment of the disobedient Jews in the wilderness, ver. 8—12.)

Ver. 1. What is meant by *the strength of our salvation*? (The Lord, as by his power only we are saved. 1 Pet. i. 5.)

Ver. 2. How are we to come before his presence?—And show ourselves glad in Him?—Why?

Ver. 3. *Great King above all gods.*—What does this mean? (We mean that God is above all that have ever been called gods, as earthly kings, idols, angels. See Acts xii. 22, Herod; and Dan. v. 4, 23, Belshazzar's gods; also Psalm xcvi. 7, compared with Heb. i. 6, Angels.)

Ver. 4. What is meant by *the strength of the hills*? (The highest and largest hills.)—Explain the sentence, '*In his hand,*' &c. (That the whole earth, even those parts which are most out of the reach of men, are under God's government.) See Obadiah 4, The Edomites.

Ver. 6. Before whom should we kneel? (Luke xxii. 41.)—Why?

Ver. 7. *People of his pasture and sheep of his hand.*—What does this expression mean? (It declares God's great care of us. See Isaiah xl. 11; and Psalm xxiii.)—Who is the good Shepherd, and how has He shown Himself to be such? (John x. 11.)

Ver. 8. When should we hear his voice, or attend to his holy word? (See Proverbs viii. 17; and 1 Kings xviii. 12, Obadiah.)

Ver. 9. *Your fathers.*—Who are meant here? (The Israelites in the wilderness.)—How did they behave to God? Give some

instances. (*Exod.* xxxii. 4, 5, comp. with xix. 4, 5. 16, turning idolaters at the very foot of Mount Sinai. *Numb.* xvi. 41, rebellion against God on the very day after the judgment of Korah.)

Ver. 10. How long did God bear with them?

Ver. 11. How at last did He punish them?—*My rest*, what does this mean? (The land of Canaan.)—Why did not that generation of the Israelites who left Egypt enter the land of Canaan? (Because of unbelief. See *Numb.* xiv. 23, compared with *Heb.* iii. 19.)—Prove that what happened to them was written for the admonition or warning of the Christian Church by what is written in 1 *Cor.* x. 11.—What is written in the third and fourth chapters of St. Paul's Epistle to the Hebrews, and what are you there taught? (That if I, like the Israelites, hardened my heart in unbelief, by not *to-day* attending to God's holy word, I may expect God will not let me enter heaven.)

(Let the Rubric be read.)

After this Psalm what follows?—What is to be repeated at the end of every Psalm and Hymn?

THE PSALMS.

Which book in the Bible is appointed by our Church to be most frequently read in her services? (The Book of Psalms.)—Why? (Because the Psalms are, more than any other book of the Bible, adapted to the purposes of devotion.)

EXAMPLES. *Ps.* li. is suitable to the confession of sin, and is so used in the Communion Service. *Ps.* lxxi. to a state of sickness, and is so used in the Visitation of the Sick. *Ps.* xxxix. and xc. when we have lost relatives, and are used in the Burial Service. *Ps.* cxvi. and cxxvii. express thanksgiving for mercies received, and are used in that of the Churching of Women.

In what order usually are the Psalms read? (According to the day of the month.)—What Psalms are read on the thirty-first day of the month? (The same as on the thirtieth.)—There are certain days for which proper Psalms are appointed; what are those days? (They are mentioned in the table of proper Psalms.) (N.B. For the intention of these days, see Appendix, Festivals and Fasts.)—Are the Psalms often quoted in the New Testament? (Nearly fifty Psalms are referred to in the Gospels, Acts, and Epistles.)—How did our Lord show the importance of our being familiar with the book of Psalms? (By frequently

quoting them, and declaring that in them were written things concerning Himself. *Luke* xxiv. 44.)—Mention some of the Psalms more directly prophetic of Christ. (*Psalms* ii. xvi. xxii. xl. xlv. lxviii. lxxii. lxxxviii. cx. cxviii.)—In what language did He utter his dying words on the cross? (In the language of the Psalms. Compare *Luke* xxiii. 46, with *Psalms* xxxi. 5.)—Who wrote the greater part of the Psalms? (David, hence called the sweet Psalmist of Israel, *2 Sam.* xxiii. 1.)—What then would greatly assist in understanding the Psalms? (A knowledge of the history of David, as furnishing us with the occasions when they were written.—In what books of the Bible is the history of David? (Chiefly *1 & 2 Sam.* and *1 Chron.*)

In some of the Psalms David utters bitter curses against his enemies; which are most remarkable in this respect? *Psalms* lxix. and cix.—How does St. Peter apply these lxix. and cix. Psalms? (As prophecies fulfilled in the punishment of Judas. See *Acts* i. 20.)—How then are we to understand the curses contained in such Psalms? (As threatenings uttered or judgments foretold by a prophet of God against hardened and finally impenitent sinners.)—With what feelings, then, should we repeat them? (With an awful sense of God's holiness and justice in the punishment of sin.)

THE FIRST LESSON.

What are the Lessons? (Chapters taken from the Bible.)—What does the Bible contain? (The writings of the Old and New Testament.)—‘Old’ and ‘New’ Testament, what is the difference between them? (The Old is so called, because written before, the New, because written after, the coming of Christ. What the Old Testament promises, the New fulfils. Compare *Heb.* x. 1, and *Col.* ii. 17. See also *Rev.* xix. 10.)—How is all Scripture given, whether contained in the Old or New Testament? (*2 Tim.* iii. 16. By inspiration of God.)—What is meant by inspiration? (*2 Pet.* i. 21. Holy men of God spake as they were moved or taught by the Holy Ghost.)—What then is the Bible? (The written word of God.)—For what did God give us the Bible? (*2 Tim.* iii. 15. To make us wise unto

salvation, through, &c.)—In what spirit should we hear the Lessons read? (In a spirit of prayer, like David. *Psalm cxix.* 18. Open thou mine eyes, &c. [*See also the Collect for the Second Sunday in Advent.*] And in a spirit of obedience, like Samuel. *1 Sam.* iii. 10. Speak, Lord, for thy servant, &c.) See *Acts ix.* 6.

How do you find the first Lesson for a Sunday? (By finding out the particular Sunday that it may be in the Calendar at the beginning of the Prayer-book, and opposite I shall see what the first Lesson is, and sometimes the second also.)

Prove that it has been very long the practice to read the Scriptures in public worship. (*Acts xv.* 21. For Moses of old time hath in every, &c.)—In what order are the first Lessons for Sunday taken? (Generally in the order of the books of the Old Testament, beginning with Genesis.)—With what great event does our Church begin her year? (The advent, or coming of Christ.

(*Here turn to the table in the Prayer-book for proper Lessons for Sunday.*)

With what book of the Old Testament does the first Lesson for Advent begin?—Why is Isaiah, and not Genesis, first read? (Because it contains more about the kingdom of Christ than any other book of the Old Testament, and is therefore best suited to a season particularly set apart for meditating on the coming of our blessed Lord.)—Can you mention any prophecy in Isaiah which remarkably foretels the birth of Christ? (*Isaiah ix.* 6. Unto us a child is born, &c.) Any chapter which remarkably foretels his sufferings? (*Isaiah liii.*)—How does our Lord show that we should study the Old Testament? (By declaring, *Luke xxiv.* 27, that Moses and all the prophets spake of Him. *John v.* 39. Search the Scriptures, for in them, &c.)

The Old Testament gives a very remarkable instance of the good effect produced by hearing part of it read. What is that instance? (*2 Chron.* xxxiv. 18. 27.) See also *Eph.* vi. 17. The sword, &c. which is, &c.

HYMNS AFTER THE FIRST LESSON.

What Hymns has the Church appointed to be used after the first Lesson?—What is the first of them called?

THE HYMN CALLED TE DEUM LAUDAMUS.

(Let it be read, and let the verses be numbered from 1 to 29, as was done in the case of the 95th Psalm.)

How does it begin?—What is the substance of it? (It is a solemn form of praise.)—To whom? (To the One only God, as He is made known to us in Scripture, the Father, Son, and Holy Ghost. See ver. 11—13, &c.)

Ver. 2. Who are here said to worship the Father everlasting?

Ver. 3. Who besides all the earth? And with what should this thought fill us? (Deepest reverence.) See 1 *Kings* viii. 27.

Ver. 4. What are meant by *the Cherubim and Seraphim*? (Angels of different orders.)

Holy, holy, holy.—Where do we read in the Bible that God is thus praised by angels? (Isaiah's vision, ch. vi.)—To what may the repetition of 'holy' three times direct our thoughts? (To each Person of the Godhead.)—How does St. John's reference in his Gospel (xii. 41.) to Isaiah's vision confirm this?—(John says there, that Isaiah then saw the Glory of Christ.)

Ver. 5. What is meant by *Sabaoth*? (Hosts or armies,—*Dan*. iv. 35. He doeth according to his will, &c.)

Ver. 6. Of what are *heaven and earth full*? (*Rom*. i. 20.)

Ver. 7. Who were *the Apostles*? (Disciples who were appointed and sent by Christ Himself to preach the Gospel. See *Mark* iii. 14. *Luke* vi. 13.)—Show from *Gal*. i. 1, that St. Paul was an Apostle.

Ver. 8. Who were *the Prophets*? (Holy men directed by God to foretel things to come.)—Explain what is a prophet, by showing from *Deut*. xviii. 15, that Moses was a prophet.

Ver. 9. What is a *Martyr*? (One who is put to death for declaring the truth of God.)—Give an example of a martyr. (See *Acts* vii. 52, &c. and *Heb*. xi. 35, &c.)

Ver. 10. How does the Holy Church acknowledge the One only God? Repeat ver. 10—13.—Doth acknowledge Thee, the Father everlasting. Thine honourable, true, and only Son. Also, the Holy Ghost the Comforter.

By whom is the Holy Ghost spoken of as *the Comforter*? (Our Lord. *John* xv. 26. But when, &c. He shall, &c.)

Ver. 14. By what name do we address Christ?—In what Psalm is Christ spoken of as *the King of Glory*? *Psalm* xxiv.)

Ver. 15. Prove that Christ is the *everlasting Son of the Father*, from what our Lord says, *John xvii. 5*. With the glory which I had with thee, &c.

Ver. 16. Prove from Scripture, that when *Christ* undertook to deliver man, He *did not abhor*, i. e. He so deeply humbled Himself as not to refuse taking on Him our nature. (*Gal. iv. 4*. Made of a woman, &c.; and *Phil. ii. 6—8*. Equal with God, &c.; fashioned as a man.)

Ver. 17. What is it which causes *the sharpness of death?* (Sin; for, *1 Cor. xv. 56*, the sting of death is sin.)—In what did the sharpness of Christ's death consist? (*Heb. ix. 26*. In the sufferings He endured for our sins. See also *Isaiah liii. 5, 10*, wounded, &c. soul an offering, &c.)

Prove that the sharpness of Christ's death was not chiefly in his bodily sufferings on the cross. (*Luke xxii. 44*. His agony in Gethsemane before the hand of man had touched Him.)—What was his greatest agony on the cross? (He felt as if He was forsaken by his Father, *Matt. xxvii. 46*.)

What does St. Paul say in *Heb. x. 19, 20*, which shows that the effect of Christ's death was to *open the kingdom of heaven to all believers?* (*Heb. x. 19, 20*. By a *new and living way* consecrated by the *blood* of Jesus Christ.)—Had good men any knowledge of this way before our Lord's appearing?—Had Job? (See *ch. xix. 25*. I know that my Redeemer liveth, &c.)—Had Abraham? (See *John viii. 56*. Rejoiced to see my day.)—Had the prophets? (See *1 Pet. i. 10*. Of which salvation the prophets, &c.)—How, then, did Christ open the way? Though it was only through his merits that those who lived before his appearance, entered heaven (*Rev. xiii. 8*), yet, by his appearance, He made that way clearer. (*2 Tim. i. 10*. He abolished death, and brought life and immortality to *light* by the Gospel.)

Ver. 18. Where is Christ *now sitting?*—What does this mean? (*Mat. xxviii. 18*. That all power in heaven and earth is given to Him by the Father on our behalf.)

Ver. 19. What do we believe He will *come to be?*

Ver. 20. Having (ver. 14—19) celebrated the glory of Christ's kingdom, the eternity of his Divine nature, the wonderful condescension of his taking on Him our nature, the merit of his death, his triumphal entrance into the highest heavens, the certainty of his return to judgment, by what act of worship do we in this verse address Him? (Prayer.)

For what? and why? With what has Christ redeemed us? (See *1 Pet. i. 18*.) How does St. Paul teach us (*1 Cor. i. 2*), that prayer to Jesus Christ our Lord is a distinguishing mark

of being a Christian? See also *Acts* vii. 59. Stephen. 2 *Cor.* xii. 8, 9. Paul. *Rev.* v. 13. And every creature, &c.)

Ver. 21. With whom do we pray Christ to number us?—(*Heb.* xii. 23. *Rev.* xxi. 27. And there shall in nowise enter, &c.)

Ver. 22. Who are Christ's *heritage*? (All who believe and obey Him.)—Why are they called his heritage? (As given to Christ of the Father. See *Psalms* ii. 18. I will give thee the heathen for, &c. And *John* xvii. 24. Those whom Thou hast given me, &c.)

Ver. 24. What is meant by *magnifying God*? (So to praise God that others may think greatly of Him.) See *Dan.* vi. 26.

Ver. 26. What is the meaning of *vouchsafe*? (Be pleased to grant.)

Ver. 28. What is to be understood by *lighten upon us*? (Fall or descend upon us, so as to be with us.)

Ver. 29. What is meant by *confounded*? (Disappointed of my hope of salvation. See 1 *Pet.* ii. 6. He that believeth in Him shall not, &c.)

THE CANTICLE CALLED BENEDICITE.

What hymn may be used instead of the *Te Deum*?
—What is meant by *Canticle*? (A song or hymn.)
—What is the purpose of this hymn? (To call upon all things in heaven and earth to praise the Lord.)

How do the sun, moon, stars, &c. praise God? (*Psalms* xix. 1. The heavens declare the glory of God; that is, make known his power, wisdom, &c.)—Though this hymn be no portion of the Scriptures, yet a *Psalms* in the same manner calls upon all the works of God to praise Him; which is it? (*Psalms* cxlviii.)—What are the most suitable occasions on which to use this hymn? (When the first Lesson treats of the creation, or of any extraordinary exercise of God's power, such as his preventing the fire from burning the three children of Israel.) Who are meant by Ananias, Azarias, and Misael? (See *Dan.* i. 7.) How did they declare the glory of God? (Compare *Dan.* iii. 29. and *Matt.* v. 16. The effect of their conduct on Nebuchadnezzar.)

THE SECOND LESSON.

How do you find the second Lesson for a Sunday? (In the Calendar, according to the day of the month.)—Is there no exception to this rule? (Yes,

on some particular days it is found either in the table for Sunday Lessons, or for Holydays.)

From what part of the Bible is the second Lesson for the Morning Service taken? (From the New Testament, generally the Gospels and Acts.)—When is this not so? (On Easter Sunday, and on some festivals.)—What is meant by the word Gospel? (Good tidings. See *Luke* ii. 10.)—Who wrote the Acts of the Apostles? (See *Acts* i. 1, compared with *Luke* i. 4.)—What is meant by an Epistle? (See *Gal.* vi. 11. Ye see, &c. letter.)—What is a General Epistle? (One not written to any particular individual or Church.)—Which Epistles of the New Testament are general, and which not?—Who wrote the greater part of the Epistles?—How does St. Paul tell us the word of Christ should dwell in us? (*Col.* iii. 16. Let, &c., richly in all wisdom.)—What does this teach us? (That the New Testament should be our constant companion and guide.)

HYMNS AFTER THE SECOND LESSON.

What hymns has the Church appointed to be used after the second Lesson?—From what portion of Scripture is the first hymn taken?

ST. LUKE i. 68.

(*Let it be read, and the verses numbered from 1 to 12.*)

Who wrote this hymn?—And on what occasion? (*Luke* i. 59.)—What is the subject of it? (It is a thanksgiving for the redemption of mankind by Christ.)

Ver. 1. Why do we bless *the Lord God of Israel*?

Ver. 2. What does Zacharias say God had *raised up*? What did he mean by this? (Salvation by Christ.)—From whose *house* or family was Christ to come? (See *Psalms* cxxxii. 11, as quoted by St. Peter, *Acts* ii. 30.)—Of what use is that long list of names in 1st chap. of *Matt.*? (To prove the truth of God's holy word, which he spake by the mouth of his prophets, that Christ was the son of David.)

Ver. 3. What *have been since the world began*?

Ver. 5. In raising up this mighty salvation what did God *perform*? (Mercy promised to our forefathers.)—To which of our forefathers was this mercy first promised? (To Adam, immediately after the fall. *Gen.* iii. 15. The seed, &c.)

Ver. 6. To whom was it that God *sware*? (See *Gen.* xxii. 16.)—Why did God not only promise, but swear? (*Heb.* vi. 18.) That we might have strong consolation in trusting on Christ for salvation.)

Ver. 7 and 8. What has God promised and sworn to our father Abraham that He would give us?—To what end does God deliver us from *our enemies*?—From what enemies does God deliver us? (Our spiritual enemies. *Tit.* ii. 14.)

Ver. 9. *And thou, child, &c.*, who is here meant? (John the Baptist.)—Whose *prophet* shall he be called?—Before whom was it foretold he should go to *prepare his way*?

Who foretold this? (*Isaiah* xl. 3. *Malachi* iii. 1.)—Before whom did John go? (Before Christ.)—If John was thus foretold to be the prophet of the Highest, to go before the Lord to prepare his way, and this was fulfilled in his being the prophet of Christ to prepare his way, what does it prove Christ to be? (The Highest, and the Lord, that is, God.)—What is John's own testimony to this effect? (That Christ was above all. *John* iii. 31.)

How did John the Baptist prepare the way of Christ? (*Matt.* iii. 1. By preaching repentance, &c.)

Ver. 11. What is meant by *day-spring*? (The dawn or break of day.) Christ is called, in a spiritual sense, the Sun of Righteousness. *Malachi* iv. 2. John the Baptist preached his approaching coming as the light of the world. *John* viii. 12.

Ver. 12. *Darkness and the shadow of death*, what does this mean? (Spiritual ignorance leading to hell.)—What does this salvation give to those that are in a state of spiritual ignorance and condemnation? (Light.)—What is that? (The saving knowledge of divine truth.)—Into what does it *guide our feet*? (Compare *Acts* ix. 1; and *1 Cor.* xiii. Paul.)

When the hymn of Zacharias is omitted, what is used?

THE HUNDREDTH PSALM.

(*Let it be read.*)

Ver. 1. What is meant by 'all ye lands?' ('All people that on earth do dwell.' Jews, *Luke* ii. 10. 20; and Gentiles, *Matt.* ii. 10.)—How are they to serve God and come before Him? (See *Rom.* v. 11. We joy in God through our Lord Jesus Christ, by whom, &c. and *Rev.* v. 9.)

Ver. 2. Why?—What are we? (See *Eph.* ii. 10. See *Psalms* xcv. 7, page 11.)

Ver. 3. What is meant by going into God's gates? (Into the house of God.)—How are we to go into the house of God?

Ver. 4. Why? (See *Exod.* xxxiv. 6.)—What is God's mercy? (See *Rom.* viii. 35.)—What is meant by 'his truth?' (His faithfulness in performing his promises; see *Heb.* x. 23.)—What is meant by its enduring '*from generation to generation?*' (That it extends from Adam to his last-born son.)

THE APOSTLES' CREED.

(*An explanation of the articles of belief contained in this Creed is learnt in the Catechism; but the following general questions may be asked.*)

What is a Creed? (*Rom.* vi. 17. A form of doctrine; that is, the chief articles or particulars of what we believe in religion.)—How many creeds has our Church? (Three: the Nicene Creed, Athanasian Creed, and that which is commonly called the Apostles' Creed: see 8th Article.)—Why do you say *commonly called* the Apostles' Creed? (Because though very ancient, it probably was not written by the Apostles themselves.)—Why are the creeds to be believed? (Because the doctrines which they declare may be proved by the Holy Scriptures.)—What may you learn from the creeds? (What it is most important for me to believe.)—In this respect, of what use is the constant repetition of a creed in public worship? (The ignorant are thus instructed, and all are thus constantly reminded what it is most important for them to believe.)—On what is all prayer founded? (On what we believe. *Heb.* xi. 6. He that cometh to God must believe, &c.)—What does this show? (That creeds are a guide to prayer as well as a public profession of what we believe. *Rom.* x. 14. See 2 *Tim.* i. 13. Hold fast, &c.)

THE CREED OF ST. ATHANASIUS.

When is this creed used?—What was the object in writing it? (As a defence against the error of those who denied the doctrine of Three Persons in one God.)—When our Lord said

to his Apostles, Go ye and teach all nations, in whose name were they to baptize those who believed? (The name of the Father, and of the Son, and of the Holy Ghost. *Matt.* xxviii. 19.)—What does this show? (That the doctrine of the Three Persons in one God is the great doctrine of the Gospel proposed to our belief.)—When our Lord says, He that believeth and is baptized, shall be saved, what does He say of him that believeth not? (*Mark* xvi. 16. That he shall be damned.)—What then should be your prayer? (To be kept stedfast in this faith. See Collect for Trinity Sunday.)

Texts in proof of the Divinity of Christ and the Holy Spirit:—

Christ:—*John* i. 1. *Rom.* ix. 5. Compare *Isaiah* xlv. 6, with *Rev.* xxii. 13. *Philip.* ii. 6. *Col.* i. 16. *Heb.* i. 8.

Holy Ghost:—1 *Cor.* iii. 16, compare with 1 *Cor.* vi. 19. 2 *Tim.* iii. 16, compare with 2 *Pet.* i. 21. *Isaiah* vi. 8. 10, with *Acts* xxviii. 25, 26. *Acts* xiii. 2, 3, 4, with *Matt.* ix. 38.

(For further texts, see *Litany*, page 25, &c.)

(For an explanation of the Nicene Creed, see page 46, in that part of the Service where it is usually read, &c.)

After the Apostles' Creed, or that of St. Athanasius, as directed by the Rubric, the service again changes to *prayer and supplication*, which, while we are in this world, must ever be the chief subject of the worship we pay to God. *Ephes.* vi. 18.



How is this change in the service to *prayer and supplication* introduced? (By short sentences, which the minister and people repeat by turns.)

(Read the short sentences before the Lord's Prayer.)

How do the minister and people intreat for each other God's blessing on that in which they are about to engage? (See *Ruth* ii. 4. *Psalm* cxviii. 26; cxxix. 8.)—*Thy spirit*, whose spirit?—Why does the minister say, *Let us pray*? (Particularly to awaken the people to join *earnestly* with him in those prayers and supplications on which they are now immediately entering.)—For what do they first pray? (For mercy, as the petition best suiting sinners who are entering the presence of God in prayer.)—After this, what do we repeat?—Why is the Lord's Prayer again introduced? (To keep ever before us that which

must be the pattern of all other prayers. *Matt.* vi. 9.)—Is there any other use in repeating it? (Yes; it is an acknowledgment, on our part, that no other prayer can express so well our wants.)

(*Read the short sentences that are used after the Lord's Prayer, in turn by the minister and people.*)

Why are these short sentences, and others, in various parts of the service, introduced? (To keep our thoughts from wandering, and sometimes, as here, to prepare us for what follows.)

Of what are these short sentences the sum? (Of all the Collects immediately following, which contain prayers for ourselves, the queen, ministers, and people. *Psalm* lxxxv. 7. 2 *Chron.* vi. 41.) What is meant by *endue thy ministers with righteousness*? (Supply, give abundantly, the Holy Spirit to enable them to become holy.)—Mention an instance of a minister endued with righteousness. (*Zacharias*, *Luke* i. 6, walked in all the commandments, &c.)—*Thine inheritance, thy chosen people*, who are these? (All true Christians, who are heirs of God's promises in Christ, and who are said in Scripture to be chosen of God to salvation. *Eph.* i. 4.)—From what part of Scripture are the two last of these short sentences taken? (*Psalm* li. 10, 11.)

(*Read the Rubric which follows these short sentences.*)

THE COLLECT FOR THE DAY.

What is meant by a Collect? (A Collect is a short comprehensive prayer.)

What advantage has such a mode of prayer? (It relieves the attention, which might otherwise be wearied by one long prayer.)—What other benefit has it? (Every Collect being offered up in the name of our Lord Jesus Christ, we are thus constantly pleading his merits and intercession, as the only ground of the acceptance of our prayers. See *John* xiv. 13; xvi. 23.)

From what part of the year do the Collects for the day begin, as they stand in the Prayer-book? (With the first Sunday in Advent.)—Which is the last Sunday Collect? (That for the twenty-fifth Sunday after Trinity.)

(See the Rubric at the end of the Gospel for the Twenty-fifth Sunday after Trinity, as to the proper order of the Collects at this part of the year.)

What follows the Collect for the day?

THE SECOND COLLECT FOR PEACE.

(Let the Collect be read.)

Of what is God the Author? (*Isaiah* xlv. 7.)—What is meant by concord? (*2 Cor.* xiii. 11. Being of one mind. *Psalms* cxxxiii. 1. Dwelling together in unity.)—What blessings have the peacemakers, as a proof that God loves concord? (*Matt.* v. 9. Called the children of God.)—In the knowledge of whom is our eternal life? (*John* xvii. 3. This is life eternal, &c. compared with *2 Thess.* i. 8, &c.)—What is the service of God?—In what does St. Paul say, in his Epistle to the Romans, the freedom of the Gospel consists? (*Rom* vi. 22. Being made free from sin, &c. fruit unto holiness.)—Trusting in God's defence, what may we not fear?—How does St. Paul in his sixth chapter to the Ephesians describe the Christian's defence? (*Eph.* vi. 11, &c. Put on the whole armour of God, &c. Through the might, &c. See *Heb.* vii. 25.)

THE THIRD COLLECT FOR GRACE.

(Read the Collect.)

Who brings us in safety to the beginning of every day?—At the beginning of every day, to what should we look to defend us through the course of it?—What should we then pray God to grant? (See *Numb.* xx. 10, &c. with *Psalms* cvi. 33, Moses 'falling into sin;' and *1 Kings* xxii. 32, Jehoshaphat 'running

into danger.')

—'That all our doings may be ordered' how?—'To do always,' what?—What promise is there in Proverbs to those who in all their ways acknowledge God? (*Prov.* iii. 5, 6. That He will direct their path.) By whom does the Psalmist say the steps of a good man are ordered? (*Psalms* xxxvii. 23, 24. The Lord.) See *Gen.* xxviii. 15. 20; xlviii. 15. Jacob; *Gen.* xxxix. 9; xli. 16, with xxxix. 2. 23; xlv. 7. Joseph; instances of this.

(*Read the two next Rubrics.*)

In places where they sing, what follows here? What is an anthem? (A hymn sung in parts or by turns.)

What is the first instance in Scripture of such a mode of singing? (*Exod.* xv. 21. Miriam's song when the Israelites had crossed the Red Sea.)—Where does St. Paul recommend anthems? (*Eph.* v. 19. Speaking to one another, &c.)

THE LITANY.

(*Let the supplications be numbered 1—34, and as an assistance to the teacher, they may be arranged in four parts*)

Verses 1—4. The Invocation, or Act of calling upon God.

5—13. The Deprecation, or Prayer against evil.

14—32. The Intercession, or Prayer for others.

33, 34. The Conclusion; in which, after praying, verse 33, for temporal, and, verse 34, for spiritual blessings, we, in a few short sentences, entreat, with renewed earnestness of prayer, that we may be graciously heard.

What form of prayer is a Litany? (A general supplication.)—What do you mean by supplication? (Earnest prayer.)—When is the Litany to be used?

The Invocation, or Act of calling upon God.

Ver. 1. 4. How, and by what names, do we entreat God in this form of prayer?

Prove from Scripture that the Father is God. (See 2 *John* 3.)—How does Christ say all men should honour Him, the Son? (*John* v. 23. Even as they honour the Father.) What does this prove? (That the Son is God: see *Isaiah* xlii. 8.)—In *Acts* v. 3, to whom does Peter tell Ananias he had lied?—To whom does Peter say, in the *fourth* verse, Ananias had lied?—Comparing these two, what does it prove? (That the Holy Ghost is God.)—Prove from Scripture that there is but one God. (See 1 *Cor.* viii. 4.)—Into whose name did our Lord command his apostles to baptize all nations? (*Matt.* xxviii. 19.)—What was St. Paul's parting blessing on the Corinthian Church? (2 *Cor.* xiii. 14.)—What do these passages prove? (That there are three Persons in one God.)

Before each separately, and again before the Three in One, what do we confess ourselves to be? (Miserable sinners; *on this term, see page 7.*)—And as such, for what do we intreat? (See *Dan.* ix. 4, &c. *Ezra* ix. 5, &c. *Isaiah* lxiv. 6—12.)

The Deprecation, or Prayer against Evil.

Verses 5—13.

Ver. 5. Having addressed the Father, Son, and Holy Ghost, to whom do we more particularly direct our Prayer? (To the Son, our Lord Jesus Christ.)

Offences of our forefathers; give an instance of God's visiting the sins of the forefathers on the children. (1 *Sam.* xv. 2. I remember Amalek; see *Exod.* xvii. 8.)—*Spare thy people, &c.* What has God our Saviour done which encourages us to intreat this? (See *Acts* xx. 28.)—Prove from Scripture that redemption is by the blood of Christ. (*Rev.* v. 9. And they sang a new song, &c.; redeemed us to God by thy blood, &c.)

Ver. 6. In praying the Lord to deliver us from all evil and mischief, what is mentioned first? (Sin.)—Why is sin mentioned first? (Because it is the source of all evil and mischief.)

Who first tempted man to sin?—How does the devil tempt us?—Show from the fall of our first parents what is meant by the *crafts* of the devil. (*Gen.* iii.)—Show from the history of Job what the *assaults* of the devil are.

Ver. 7. Blindness of heart, &c. Give an instance of each of the sins of the heart here mentioned.

Example, *Blindness of*

—————	<i>heart,</i>	In the Pharisees, <i>Matt.</i> xv. 14.
—————	<i>Pride,</i>	— Nebuchadnezzar, <i>Dan.</i> v. 20.
—————	<i>Vain-glory,</i>	— Herod, <i>Acts</i> xii. 21, &c.
—————	<i>Hypocrisy,</i>	— Judas (with a kiss), <i>Luke</i> xxii. 47.
—————	<i>Envy,</i>	— Joseph's Brethren, <i>Gen.</i> xxxvii. 11.
—————	<i>Hatred,</i>	— Esau against Jacob, <i>Gen.</i> xxvii. 41.
—————	<i>Malice,</i>	— Saul against David, <i>1 Sam.</i> xviii.

Where has St. Paul described charity at length? (*1 Cor.* xiii.)
—What is *uncharitableness*? (The want of Christian love.)

Ver. 8. What awful punishment did God send on the Israelites in the wilderness for fornication? (See *1 Cor.* x. 8; referring to *Numb.* xxv. 1—9.)

'*Deadly sin.*'—What is that? (All sin exposes to eternal wrath, *Gal.* iii. 10; *James* ii. 10; but some sins, as fornication, in a peculiar manner harden the heart, and render our condition desperate. *Prov.* ii. 18.)—What other deadly sin can you mention? (*Drunkenness*: *1 Cor.* vi. 10. Neither fornicators nor drunkards shall, &c.)—What sin did *Nehemiah*, ch. xiii. 18, and *Jeremiah*, ch. xvii. 27, say had in an especial manner brought upon the Jews God's wrath? (*Sabbath-breaking.*)—From all the *deceits of*, what?—Where did you first promise to renounce these?—Having been at that time an infant, when are you called upon by our Church publicly to take these vows upon yourself? (At Confirmation.)—When then you offer up this petition in the Litany, what effect should the recollection that you have been confirmed have upon you? (Make me much more earnest in prayer to the Lord to deliver me, because the vows of God are upon me.)

Ver. 9. From what evil and mischief more especially hurtful to the body do you pray the Lord to deliver you?

Lightning and tempest.—When did our Lord deliver his disciples from tempest? (*Matt.* viii. 24.)

Plague, pestilence, &c.—What encouragement have we, from the example of Solomon, to make deliverance from plague, pestilence, famine, battle, &c., the subject of public prayer in the house of God? (*1 Kings* viii. 37, &c. If there be in the land, &c.)

Sudden death.—Give an instance of sudden death. (*1 Kings* xiii. 24, the disobedient Prophet by a lion; *2 Sam.* vi. 7, Uzzah; *Acts* v. 5, &c., Ananias and Sapphira.)

Ver. 10. From what evil and mischief, which aims at the ruin of the Government under which we live, do we pray the Lord to deliver us?

Privy conspiracies.—What are they? (Secret plots, *Esther* vi. 2, against Ahasuerus.)

Rebellion.—What is that? (Taking up arms against the king and government; 2 *Sam.* xv. 10, Absalom.)

From what evil and mischief, which aims at the ruin of the Church, do we pray the Lord to deliver us?

False doctrine.—What kind of prophets does our Lord say shall arise after Him? (*Matt.* xxiv. 11. Many false prophets.)—What shall they do? (Deceive many.)—What does this show? (The necessity for this prayer. See *Gal.* i. 8. Comp. with vi. 14.)

Heresy.—Give an instance of it. (2 *Pet.* ii. 1. Denying the Lord that bought them.)—And of its danger.

Schism.—Give an instance of it. (1 *Cor.* i. 10. 12. I am of Paul, and I of Apollos, &c.)—And of its bad effect. (1 *Cor.* iii. 2—4.)

When did the disciples show *hardness of heart*? (*Mark* vi. 52. For they considered not the miracle, &c. See also Pharaoh, *Exod.* v. 2, *contempt of God's word*, and 2 *Kings* xvii. 13. 15.)

Ver. 11, 12. By the mystery, &c.—What do you mean here by mystery? (That which is above our understanding.)

Incarnation.—What is this? (Christ's taking on Him our nature. *Heb.* ii. 14. 16.)—How does St. Paul speak of this to Timothy? (1 *Tim.* iii. 16. Great is the *mystery* of godliness. God was manifest, &c. *Phil.* ii. 5—8. Made Himself of, &c.)

Nativity.—What is this? (Birth, *Luke* ii. 7, with *Isa.* liii. 3.)

Circumcision.—(A solemn act of religion by which persons were received into the Jewish Church, as we are now into the Christian Church by baptism. See *page* 55.)—By whom was Christ *baptized*? (*Matt.* iii. 13, 14.)—How long did He *fast*? (*Matt.* iv. 2.)—Where and by whom was He *tempted*? (*Mark* i. 13.)—What encouragement have we from this to pray to Him? (*Heb.* ii. 18. For in that He, &c., and iv. 15, 16. For we have not an High Priest, &c.)

By thine agony and bloody sweat.—Where was this suffered? (*Matt.* xxvi. 36. *Luke* xxii. 44.)—What kind of *death* did Christ die? What does St. Paul say, which shows what an infamous death this was considered? (*Gal.* iii. 13. Cursed is every one that hangeth on a tree.)—What is Christ's death called?—

Why? (From his infinite dignity, and the value of the blessings procured for us by it.)—What was the last act of his wonderful humiliation for us? (His burial.)

Glorious resurrection and ascension.—How does St. Paul confirm this to the Colossians? (*Col. ii. 15.* Having spoiled principalities and powers, &c. See *Eph. iv. 10.*)—When was *the coming of the Holy Ghost?* (*Acts ii. 4.* On the day of Pentecost. See page 58.)—Who sent the Holy Ghost? (*John xiv. 16; xvi. 7.*)—How long will He remain with the Church? (*John xiv. 16,* for ever.)

By the mystery, &c. By thine agony, &c. Why are all these particulars of Christ's history here brought forward? (To intreat Him now to deliver us, by pleading from these wonderful proofs He has given us of his love. See *Psalms xxv. 6.*)

Ver. 13. There are four times mentioned respecting which we should especially intreat the Lord to deliver us: which are they?

Show the danger to the soul of *tribulation*, or deep affliction. (*Matt. xiii. 21.* Parable of sower. When tribulation, &c.; see *Job iii. 1—4.*) Show the danger of *wealth* by a Scripture example. (*Mark x. 22.* The rich young man.)

Hour of death.—Had our Lord, as a man, a dread of death? (*Heb. v. 7.* Strong crying and tears, &c., save from death.)—Did St. Paul feel death to be in itself an evil? (*2 Cor. v. 4.* Not that we would be unclothed, &c.)—The Litany is more especially a prayer to Christ: show that we are particularly directed to Christ for deliverance from the fear of death. (*Heb. ii. 15.* And deliver them, &c.)

Day of Judgment.—How does St. Paul pray for Onesiphorus? (That he may find mercy at the day of judgment. *2 Tim. i. 18.*)—What does this show? (That the best of men have constant need to pray God to deliver them from condemnation at the day of judgment.)

The Intercession, or Prayer for others.

Verses 14—32.

Ver. 14. Having prayed the Lord to deliver us from those spiritual and temporal evils and mischiefs to which we may be exposed, we next beseech the Lord to hear us on behalf of others.

Whom do we first pray for? (The Holy Church Universal.)

What is meant by *the Holy Church Universal*? (The Holy Church throughout the world—Christians in every country.)—How does St. Paul describe all true Christians? (*Eph. vi. 24.* Grace be with all them that love, &c.)

Ver. 15—18. Whom do we next pray for? (The Queen and Royal Family.) See page 49.

What is meant by *affiance*? (Trust.)—Over what enemies especially do we beseech the Lord to give the Queen victory? (Her spiritual enemies.)

Ver. 19. After our prayer for the Queen and Royal Family, whom do we next pray for? (The ministers of the Church, the Bishops, Priests, and Deacons.)

Illuminate.—What does this mean? (Enlighten by the Holy Spirit.)—Show from St. Paul's great anxiety to be prayed for by his people, our duty to pray for our ministers. (*Eph. vi. 18, 19.* Pray always, &c., and for me. *Rom. xv. 30.* Strive in your prayers for me.)

Ver. 20—22. After our Prayer for the ministers of the Church, whom do we next pray for? (The ministers of state, nobility, magistrates, and community at large.)

Show that all wisdom to govern, all ability to execute justice and maintain truth, is of God. (*Prov. viii. 14. 16.* Counsel is mine, and sound wisdom, &c.)—Give an example of a good minister of state. (*Daniel vi. 4.* See also *ii. 20.*)—And of a good magistrate. (1 *Sam. xii. 4.* Samuel.)

Ver. 23. After our prayer for those of our own nation, whom do we next pray for?—What do we pray God to give to all nations?

What is our encouragement from prophecy to this prayer? (*Isa. ii. 4.* Beat their swords, &c.; nation shall not lift up sword, &c.)

Ver. 24. After these prayers for the world at large, our own nation, and those who fill the most important public stations in it, what blessings do we intreat God to give us?

What is meant by *dread*? (Reverence in the highest degree. *Psalm lxxxix.* 7. God is very greatly to be feared in the assembly of his saints, &c. See *Gen.* xviii. 27. Abraham.)

Mention a promise of God to give us a heart to love, fear, and obey Him. (*Ezek.* xxxvi. 26, 27. A new heart also will I give you, &c. See verse 37.)

Ver. 25. What blessings do we here intreat for all the people of God? and for what purpose, particularly with reference to the public ministry of God's word?

What were St. Peter's last words to the Christian Church? (*1 Pet.* iii. 18. Grow in grace, &c.)—In what spirit does St. James tell us to *receive the word*? (*i.* 21.)—What does St. Paul tell the Ephesians (*v.* 9) are *the fruits of the Spirit*?

Ver. 26. What do we pray God to do to those who have 'erred and are deceived'?

How did our Lord speak to the Sadducees when they erred respecting the resurrection of the dead? (Ye do err, not knowing the Scriptures, nor the power of God.)—What does this teach us? (That we ought to know the Scriptures, and to understand, as far as we are able, the power of God.)—Who will teach us to know the Scriptures, and guide us into all truth? (The Holy Ghost, who is the Spirit of Truth. *John* xvi. 13.)

Ver. 27. In reference to the people of God, under whatever circumstances, what do we ask for those who stand? for the weak-hearted? for those who fall? and what, finally, for us all?

What are meant by *such as do stand*? (Those who continue in the faith and practice of the Gospel. *Phil.* i. 5.) Who are *the weak-hearted*? (Those who are fearful, or despair. *Psalm* lxxvii. 9.)—*Fall into what*? (*Sin.*)—Show from *Phil.* i. 9, our duty to pray for those who do stand, no less than for those who are weak-hearted and fallen. (This I pray, that your love may abound, &c.)—*Beat down Satan under our feet*, what does this mean? (Enable us to obtain a complete victory over the temptations of the devil. See *Rom.* xvi. 20. The God of peace shall bruise Satan, &c.)

Ver. 28—30. We next pray for those in danger, &c. (28,) more particularly intreating the Lord to preserve many who may be supposed to be lawfully prevented,

by his providence, from attendance on public worship, or who, from their friendless condition, are peculiarly the objects of our compassion.

Travel.—Show that St. Paul asked for the prayers of others on his journey. (*Rom.* i. 10.)

All women, &c.—How did Rachel die? (*Gen.* xxxv. 16.)

All sick persons.—What was the cause of Epaphroditus' recovery from sickness? (*Phil.* ii. 27. God had mercy on him.)

Young children.—How does David speak of God's care of him in earliest youth? (*Psalms* xxii. 9. Thou didst keep me in safety, while, &c. breast.)

Prisoners and captives.—How does St. Paul tell us we ought to feel towards them? (*Heb.* xiii. 3. They that are in bonds, as bound with them. See *Acts* xii. 5. The Church for Peter.)

Fatherless, widow, &c.—Show that God declares Himself especially to be the God of the fatherless and widow. (*Psalms* lxxviii. 5. A father, &c. *Deut.* x. 18. He doth execute, &c.)

Ver. 31. That we may not omit any one in our supplications, for whom do we here pray?

Prove, from what St. Paul says to Timothy, the duty of praying for all men. (1 *Tim.* ii. 1. I exhort, &c.)

Ver. 32. How do we in this verse show that we make no exception to the prayer of the preceding verse? (By praying for our enemies.)

Show the duty of praying for forgiveness of enemies, by the example of our Lord on the cross. (*Luke* xxiii. 34.)

The Conclusion. Verses 33, 34.

Ver. 33. Prove that we are taught in Scripture to trace the earth's fruitfulness to God's blessing. (*Psalms* civ. 13—15. He watereth the hills, &c.)

Ver. 34. In this concluding supplication, what do we beseech God to give us? (Repentance, forgiveness, and the Holy Spirit.)—What may these be said to include? (All things necessary to eternal happiness.)

True repentance.—Show, from 2 *Cor.* vii. 10, the difference between godly and worldly sorrow; and then illustrate, from the different conduct of Peter after denying, and of Judas after betraying our Lord, the difference between true and false re-

penitance. (See *Exod.* x. 16, Pharaoh; 1 *Sam.* xv. Saul; and 1 *Kings* xxi. 29, and xxii. Ahab; instances of false repentance: *Jeremiah* xxxi. 18, Ephraim; *Luke* xix. 8, Zaccheus; and *Acts* xix. 18, 19, the Ephesians; instances of true repentance.)

What are meant by *negligences*? (Sins committed from want of diligence and watchfulness.)—In the parable of the talents, *Matt.* xxv. 14—30, which of the three servants was *negligent*? (He that hid his talent in the earth.)—What do we learn from his punishment? (The great guilt of negligence to improve to God's glory what God gives us.)

What are meant by *ignorances*? (Sins committed from not knowing our duty, but where we had the means of knowing it.)—Did St. Paul know he was doing wrong in persecuting the disciples of Christ? (1 *Tim.* i. 13. He did it ignorantly.)—Yet, after his conversion, how did he view his former conduct? (1 *Tim.* i. 13. As having been that of a blasphemer, a persecutor, and injurious.)—Why? (Because, though ignorant, he had the opportunity of knowing better.)—What does this teach us? (The guilt of such ignorance, and therefore our need to pray to God to forgive us sins of ignorance.)—What encouragement have we from God's holy word to ask for *the Holy Spirit*? (*Luke* xi. 13. If ye, then, being evil, &c.)

When our Lord was very earnest in prayer in the garden of Gethsemane, how did He express it? (*Matt.* xxvi. 44. By repeating three times the same words.)—What do we learn from this? (That repeating the same words in prayer is not a vain repetition, but rather the natural expression of great earnestness.)—How does John the Baptist describe Christ to his disciples? (*John* i. 29. Behold the Lamb of God, which, &c.)—Why? (Because He was offered a sacrifice for our sins. Christ our passover, &c. 1 *Cor.* v. 7.)—What is the great subject of this earnest prayer? (Mercy.)

After the Lord's Prayer what does the minister say? (Deal not with us, &c.)—From what part of Scripture is this taken? (*Psalms* ciii. 10.)—What is meant by *after* our sins and iniquities? (According to, as we for our sins and iniquities deserve.)—The minister again says, 'Let us pray,'—why? (To make the congregation more attentive.)

(Read the prayer, beginning, 'O God, merciful Father,' &c.)

What is the subject of this prayer? (It is a prayer

against trouble and persecution.)—What do you mean by persecution? (Being cruelly treated on account of our love to religion.)

Why was Daniel thrown into the lions' den? (From his love to religion. *Dan.* vi. 5—10.)—How did the princes obtain a decree against him? (By craft and subtilty, *i. e.* deceit. *Dan.* vi. 8.)—What became of them? (They were brought to nought. *Dan.* vi. 24.)

What will not God despise? (See *Psalms* li. 17. The sacrifices, &c.)—What does this show? (That acceptable prayer may be offered to God without the use of words. See 1 *Sam.* i. 13. Hannah.)—Show what is meant by a contrite heart from the character of Josiah. (2 *Kings* xxii. 19. Because thy heart was tender, &c.)—What do we pray God to assist?—What promise have we that God will assist us in prayer? (*Rom.* viii. 26. Likewise the Spirit helpeth our infirmities.)—When do we pray God to assist us?—In the day of trouble what does God tell us to do? (*Psalms* l. 15. Call upon Him.)—Concerning what evils do we pray God graciously to hear us?

Subtilty of the devil. See page 25.—What is meant by God's *Providence*? (His care and government of the world. *Matt.* x. 29, 30.)—By what do we pray we may not be *hurt*?—And why?

How do the congregation answer to this prayer? (Not in the usual way, by saying Amen, but in a short sentence of Scripture, in which we vary the expression of earnest prayer.) This is again taken up by the minister; then follow several short prayers, which the minister and people offer up by turns. (See *Psalms* xliv. 26; lxxix. 9; cvi. 8.)

O Son of David, have mercy upon us.—Why do we thus address Christ? (Because, as the Son of David, He took on Him our nature, and can be touched with the feeling of our infirmities. See *Heb.* iv. 15; ii. 14.)—After this the minister again invites them to joint and continued prayer, by saying, *Let us pray.*

(Read the prayer which follows, beginning, 'We humbly beseech Thee,' &c.)

For what is this a prayer? (For God's protection from evil, and for holiness and pureness of living.)

On what do we pray God as a Father *mercifully* to look? What is meant by *infirmities*? (Sins committed through weakness.)—Give an instance of this in the conduct of the three dis-

ciples at Gethsemane. (*Matt.* xxvi. 41. The spirit willing, the flesh weak, &c.)—What do we pray God to turn from us?—What is meant by *righteously deserved*? (Justly deserved. See *Lam.* iii. 39.)—*In all our troubles*, in what should we put our whole trust? (*Psalms* cxlvii. 11.)—What do we pray God to *grant*?—How do we pray we may serve God?—Who is a *mediator*? (One who acts between two parties in order to reconcile them.)—Who is an *advocate*? (One who pleads on behalf of another to remove from him some evil, or to obtain for him some good.)—From the history of Onesimus, show how St. Paul was a mediator and advocate between him and his master Philemon. (See Epistle to *Philemon*, ver. 10, &c., particularly ver. 18, compared with *Isaiah* liii. 6.)

Who is our only *Mediator and Advocate* with the Father? (1 *Tim.* ii. 5. One Mediator, &c. 1 *John* ii. 1. If any man sin, we have, &c. *John* xiv. 6. I am the way, &c.: no man cometh to the Father, but by me.)

PRAYERS AND THANKSGIVINGS UPON SEVERAL OCCASIONS.

OCCASIONAL PRAYERS.

What part of the service follows the prayer beginning, 'We humbly beseech,' &c.? (Any of the occasional prayers which it may be proper to use.)—How may these prayers be divided? (Into two classes: 1. Prayers in seasons of calamity. 2. Prayers of intercession.)

PRAYERS IN SEASONS OF CALAMITY.

(*Let each Prayer be read before it is explained.*)

1. As in time of drought for rain. 2. Of excessive rain for fair weather. 3. In time of famine. 4. War, &c. 5. Plague, &c.

1. *Prayer for Rain.*

At whose prayer was there not rain in Israel for three years and a half, and again he prayed, and the heavens gave rain?—(Elijah. See *James* v. 17, refers to 1 *Kings* xvii. 1.)—Whose gift is the rain? (*Jer.* v. 24. The Lord our God, that giveth rain.)

2. *Prayer for Fair Weather.*

What awful fact is alluded to in this prayer? (See *Gen.* vii. 21—24. *1 Pet.* iii. 20.)—What promise, as an encouragement to us to use this prayer? (*Gen.* viii. 21, 22.)—Of what is the rainbow a pledge? (*Gen.* ix. 13. 16.)

3. *Prayer in time of Famine.*

Show the horrors of famine, and God's merciful deliverance in the siege of Samaria. (2 *Kings* vi. 29; and vii.)

4. *Prayer in time of War and Tumults.*

Who does David say is the only giver of all victory? (1 *Chron.* xxix. 11. Thine is the victory.)—How were Ahithophel's devices against David confounded? (2 *Sam.* xv. 31. In answer to prayer.)

5. *Prayer in time of any common Plague or Sickness.*

How many thousands of the Israelites were destroyed by the plague for their obstinate rebellion against Moses and Aaron?—How did the obstinacy of their rebellion appear? (See *Numb.* xvi. 28. 41.)—How was the plague stayed? (*Numb.* xvi. 46. See *Rom.* v. 11.)—How was the pestilence in the time of David removed? (2 *Sam.* xxiv. 16.)

PRAYERS OF INTERCESSION.

(Let them be read separately, before they are explained.)

1. When ministers are ordained. 2. For the parliament when sitting. 3. For all sorts and conditions of men.

1. *Prayers for those to be admitted to Holy Orders.*

When is this prayer to be said?—What do we pray God that He would do for his servants, the Bishops and Pastors of his flock?—What for those of whom they may make choice to serve in the sacred ministry?

What is meant by *laying hands on*? (It refers to the manner of ordaining ministers adopted by our Church from the example of the Apostles.)—What is Paul's direction to Timothy in the appointment of ministers? (1 *Tim.* v. 22. To lay hands suddenly on no man.)—What does this mean? (Not to appoint them without due care that they are qualified.)—Where are the qualifications for the Christian ministry particularly set forth in Scripture? (In the Epistles to Timothy and Titus.)—What is meant by *function*? (Office.)

(Repeat the Prayer that may be said after any of the former, beginning, 'O God, whose nature,' &c.)

By what are we tied and bound? (See *Rom.* vii. 23, 24.) To what should we look to loose us? (*James* v. 11. *Dan.* ix. 9.)—For whose honour? (*Luke* iv. 18. The Spirit, &c. Captives, &c. . . . bruised.)

2. *Prayer for the High Court of Parliament.*

When is this prayer used?—What is the subject of it? (That the Parliament so assembled may be directed to do that which will most promote the glory of God, and the good of the Church and nation.)—What is meant by the High Court of Parliament? (The great council of the nation.)

Under whom is it assembled, and for what purpose? (Chiefly to make laws.)—How do we pray God to direct their consultations?—What are the best and surest foundations of a nation's prosperity? (Righteousness. *Prov.* xiv. 34. Righteousness exalteth a nation, but sin, &c.)—What brought upon the nations of Canaan their destruction? (*Deut.* ix. 4. Their wickedness. See also *Deut.* viii. 19. 1 *Sam.* xii. 25.)—What do we pray may be always established among us?

(Here follows the Prayer for all conditions of men; but this being used only when the Litany is not read, and therefore, being most generally connected with the Evening Prayer, it will be considered in its order in that Service.)

OCCASIONAL THANKSGIVINGS.

The General Thanksgiving.

(Let it be read.)

In offering up this thanksgiving, how do we describe God? (As the Father or source of all mercies. See 2 *Cor.* i. 3.)—How ourselves? (As unworthy.)—Who confessed himself less than the least of all God's mercies? (*Gen.* xxxii. 10. *Jacob.*)—After expressing

our thanks to God for his goodness generally to us and to all men, what does the Rubric direct? (See *Gen. xxxv. 3.*)—Why did Jacob build an altar at Bethel?—What did Hannah, when God answered her prayer? (*1 Sam. ii. 1.*)—And Nebuchadnezzar, when his understanding returned? (*Dan. iv. 36, 37.*)—How may what we here thank God for be divided? (Into two parts: Thanksgivings for temporal and for spiritual blessings. 1. *Temporal blessings*, as creation, preservation, and all other blessings of this life. 2. *Spiritual blessings*, as redemption, means of grace, hope of glory.)

1. For what do we bless God?—What is there in our *creation* which especially calls for our thanksgiving? That we are made capable of knowing, loving, and serving God.)—Mention some of the *blessings of this life*. (Health, friends, food, clothing, &c.)

2. What blessings should we thank God for *above all others*?—What is God's love in *the redemption of the world by our Lord Jesus Christ*?—What is meant by *inestimable*? (The value of which is too great to be told. *2 Cor. ix. 15.*)—What are *the means of grace*? (Those means by which God helps us to obtain salvation; as the preaching of the Gospel, reading the Scriptures, prayer, the sacraments of Baptism and the Lord's Supper.)—Thus blessed by God, what do we beseech God to give us?—*Unfeignedly*; what does this mean? (Without pretence.)—How will a really thankful heart *show forth God's praise*?—How do we *show forth praise in our lives*? (*John xiv. 15. If ye love me, keep, &c.*)—How is this thanksgiving concluded?

After this thanksgiving follow others, as acknowledgments of answers to those prayers offered up in seasons of calamity, and which have been already referred to.

CONCLUSION OF THE FIRST MORNING SERVICE.

If none of the occasional thanksgivings above referred to are used, what part of the service comes next?

(The two last prayers of the Litany; namely, a prayer of St. Chrysostom, and the Apostolic Benediction.)

A Prayer of St. Chrysostom.

To whom is this prayer more immediately addressed? (To God the Son.)—How does this appear? (From the promise referred to in it, *Matt. xviii. 20.* Where two or three, &c., which is the promise of Christ.

What is meant by '*one accord?*' (One mind.)—What is here meant by *common supplications?* (Humble and earnest prayer, in which both minister and people unite.)—Why may we hope that *such requests may be granted?*—Who is ever present in the midst of us, however small the congregation?—How do we ask our Lord to fulfil *the desires and petitions* which we have offered up throughout the service?—What is meant by *most expedient?* (Best for us, for God's glory and our eternal welfare.)—Show by the prayers of our Lord in Gethsemane, the temper of mind here meant. (*Matt. xxvi. 39.* Not as I will, but, &c.)

Having implied that, with regard to the things of this world, we know not what to pray for as we ought, in conclusion, we sum up all our wants in two petitions, the one relating to *this world*, and the other to *the world to come*; what are these petitions?—What should we learn from them? (That spiritual blessings are the things which we most need, and which we can ask for without any doubt of their being right. See *Luke x. 42.* One thing is needful.)

THE APOSTOLIC BENEDICTION.

2 *Cor. xiii. 14.*—What is meant by the grace of our Lord Jesus Christ? (His favour, his continued kind regard towards us. *Heb. iv. 14; vi. 20; vii. 25.*)—What is meant by the love of God? (The love of God, as a reconciled Father in Christ, 2 *Cor. v. 18, 19.*)—What is meant by the fellowship of the Holy Ghost? (That we, with all other Christians, may be the constant partakers of the teaching and comfort of the

Holy Spirit. *Rom.* viii. 26. *Acts* ix. 31. *Eph.* ii. 18. 22; iii. 16; iv. 30. *Rom.* v. 5. Compare *John* iii. 5, with *Rom.* viii. 9. If any man have not, &c.)

SECOND SERVICE,

Or that part of the Communion Service which is read every Sunday, whether the Lord's Supper is celebrated or not.

(Turn to the Communion Service.)

With what does it begin?—What comes after the Lord's Prayer?

(Read the Collect.)

Unto whom are all hearts open and desires known?—In what Psalm does David particularly speak of God's all-seeing Providence? (*Psalm* cxxxix. See also *Gen.* xvi. 13. Hagar; Peter, *John* xxi. 17, compared with *Jer.* xvii. 10. I the Lord search the heart, &c.)—How does St. Paul, in his Epistle to the Hebrews, teach us, that 'no secrets are hid from God?' (*Heb.* iv. 13. All things are naked and open to the eyes of, &c.)—What do we pray God to cleanse?—And how?—What is meant by 'the inspiration of thy Holy Spirit?' (The Holy Spirit putting good thoughts into our hearts.)—Can we 'cleanse our own hearts?' (No. *Prov.* xx. 9. Who can say, I have made my heart clean?)—How do we pray we may love God?—When do we 'perfectly love God?' (*Matt.* xxii. 37. Thou shalt love, and with all thy, &c.) How do we pray we may magnify God's holy name?—

What is it worthily to magnify God's holy name? (To praise Him in some measure suitably to his greatness and goodness. See *John* xiv. 15.)

THE TEN COMMANDMENTS.

What do we chiefly learn by these commandments?—By what authority is this distinction made? (*Matt.* xxii. 37. 40. Our Lord's.)—St. Paul says the whole law is fulfilled in one word; what is that word? (Love. See *Gal.* v. 14; *Rom.* xiii. 10; and *1 John* iv. 16. He that dwelleth in love, dwelleth in God, &c.)—What is our prayer after each of the commandments? (See *1 Kings* viii. 58.)—From this prayer what seems to be intended by the introduction of the Ten Commandments in our service? (By their constantly reminding us of what we ought to do, and have left undone; to impress on us more deeply our need of mercy for the past, and grace for the future.)—How are all the commandments to be explained? (According to their *spiritual* meaning, and not merely according to the letter.)—Illustrate this in the case of the sixth commandment.—How does our Lord explain it? (He teaches us that unjustifiable anger is murder in the sight of God. *Matt.* v. 22.)—What does St. John call him who hates his brother? (*1 John* iii. 15. A murderer.)—What do we learn from such explanations of the commandments? (That the evil imaginations of the heart are considered as sinful by God.)—How does this show the great suitableness of the Collect used immediately before the Ten Commandments are read, Cleanse the *thoughts*, &c.?—How does

the last prayer of the people differ from the other?—What encouragement have we to pray that God would *write all these laws in our hearts?* (It is the great promise of the new covenant. *Heb. viii. 10.*)

COLLECTS FOR THE QUEEN.

(*Read the first Collect.*)

In what parts of Scripture are our duties to the queen particularly set forth? (*Rom. xiii. 1. 1 Pet. ii. 13.*)

What is here meant by *minister?* (Servant.)—Whose *servant* is the queen? (*Rom. xiii. 4.*)—And as such, what do we pray the queen may *above all things seek?*—Whose authority has the queen? (*Rom. xiii. 1. The powers that be are ordained of God.*)—And as such, what do we pray with regard to ourselves and all her subjects?—*In thee, and for thee;* what does this mean? (That we should submit to lawful authority for conscience' sake towards God. *Matt. xxii. 21.*)

(*Read the other Collect.*)

In whose *rule and governance* are the hearts of kings?—Where are we taught this? (*Prov. xxi. 1. The king's heart is in the hand of the Lord.*)—How does God *dispose and govern* the hearts of kings?—What does God call Nebuchadnezzar, although a heathen king? (His servant, *Jer. xxv. 9.*)—Why? (Because his purposes were overruled by God to do his will. See *Isaiah x. 5—7.*)—How do we pray God to *dispose the heart* of our queen?—What is meant by *wealth?* (Prosperity.)

After this follow, as stated in the Rubric, the Collect, Epistle, and Gospel for the day.

COLLECT FOR THE DAY.

(*See page 22, where it has been already noticed.*)

GOSPEL AND EPISTLE.

Portions of Scripture appointed to be read after the Collect for the day; and generally the first from the Epistles, and always the second from the Gospels.

Have these portions of Scripture been long used on the same days we now use them? (Most of them have been so used more than 1200 years.)

What may be considered as a peculiar excellence in the services of our Church? (That so large a portion of them are from the Bible, not only many of its prayers being in the language of Scripture, but so much of the word of God being read in them by means of the Lessons, Psalms, Hymns, Epistle, and Gospel.)

THE NICENE CREED.

(Let it be repeated.)

‘I believe in *one* God:’ what is meant here? (That though about to declare our belief that the Son is God, and the Holy Ghost is God, equally with the Father, we still hold as the doctrine of Scripture, there are not three Gods, but one God.)

‘*One* Lord Jesus Christ;’ what does this mean? (That the Divine and human nature of Christ form but One Person.)

Where does St. John speak of Christ *as the only-begotten* of the Father? (*John* i. 14.)—And as living *before all worlds*, *i. e.* before any thing was made? (*John* i. 1.)—Why is the Lord Jesus Christ called *God of God*, and *very God of very God*? (To express, as far as language can express it, that Christ is truly God, of the same nature as the Father.)—How does St. Paul express this in his Epistle to the Colossians? (*Col.* i. 15. Image of the invisible God.)—How in his Epistle to the Hebrews? (*Heb.* i. 3. The brightness of the Father’s glory, and the express image, &c.)—Where does St. John call God *light*? (*1 John* i. 5. God is light.)—Why is Christ called *Light of Light*? (As proceeding from the Father.)—Where does St. John say *all things were made by Christ*? (*John* i. 3.

See also *Col.* i. 16.)—Why did Christ come down from heaven?—What is meant by *incarnate*?—(Made flesh, that is, made man.)—By what remarkable illustration did our Lord foretel his crucifixion to Nicodemus? (*John* iii. 14.)

Suffered and was buried, &c.—What circumstances most unlikely to have happened with regard to the death and burial of Christ, did Isaiah, 700 years before the event, foretel? (*Isa.* liii. 9, compared with *Mark* xv. 27, 28. 43—46. That, though dying as a criminal, He should be buried honourably.)

Rose again according to the Scriptures, &c.—By what remarkable illustration did our Lord foretel his resurrection on the third day? (*Matt.* xii. 40.)—How long after our Lord's resurrection was his ascension? (*Acts* i. 3.)—How and for what will He come again? (*Matt.* xxiv. 30; xxv. 13.)

Whom do we declare the Holy Ghost to be?—Where does St. Paul call the Holy Ghost, Lord? (*2 Cor.* iii. 17. Now the Lord is that Spirit, &c.)—What is meant by the Holy Ghost being the 'Giver of life?' (The giver of spiritual life. See *John* iii. 5.)

What is it to be spiritually minded? (To have a heart under the influence of the Holy Spirit.)—Who spake by the prophets? (See *2 Pet.* i. 21.)—What is meant by the Holy Ghost speaking by the prophets? (The Holy Ghost put into the minds of the prophets what they should say and write.)

What is meant by Catholic? (Universal.)—Why is the Church called Apostolic? (Because it was established by the Apostles, and holds the doctrines which they taught.)—What is meant by *one* Catholic Apostolic Church? (That all people, however scattered over the world, or in whatever period of time living, who truly believe and obey the doctrines of salvation, form one, and but one Church.)

On what foundation is this Church built? (On the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone. *Eph.* ii. 20.)

Where does St. Peter imply the necessity of baptism for the remission of sins? (*Acts* ii. 38. Repent, and be baptized for the remission, &c.)

How is Saul said to wash away his sin? (See *Acts* xxii. 16.)—How does St. Peter explain the spiritual intention of Baptism? (1 *Pet.* iii. 21. Not the putting away of the filth of the flesh, but the answer of a good conscience towards God.)—What do we learn from this? (That the use of the outward and visible sign will not save us without repentance, whereby we forsake sin; and faith, whereby we stedfastly believe the promises of God made to us in that sacrament. See *Acts* viii. 13. 23.)

For what do we declare that we are looking?

In what chapter of St. Paul's first Epistle to the Corinthians does he particularly dwell on the resurrection of the dead?—In which of our services is this read? (The Burial of the Dead.)—Show from the last verse of this chapter, that this looking for the resurrection of the dead requires the utmost diligence on our part. (1 *Cor.* xv. 58. Wherefore be ye stedfast, &c. See also *Phil.* iii. 11. If by any means I, &c.)

EVENING SERVICE.

How far is the Evening Service the same as that for the Morning? (To the end of the verses which follow the Lord's Prayer.)—What does the Rubric then direct to be said? (See *page* 12.)—And what next? (See *page* 13.)—And after the first Lesson what follows?

MAGNIFICAT, *Luke* i. 46.

(Let this hymn be read, and let the verses be numbered 1—9.)

By whom was this sacred song or hymn said?—On what occasion?—What is the subject of it? (It is a

song of rejoicing for the coming of God our Saviour, in which He so remarkably displayed his condescension, power, mercy, and truth. See *Psalm* viii. 4, 5.)

Ver. 1. How do you explain the meaning of the word *magnify*? (By *Psalm* l. 23. Whoso offereth praise, glorifieth me. See also *page* 17, *ver.* 24.)

Ver. 2. In whom does Mary here *rejoice*?—Why?—What is meant by *lowliness*? (Low condition, obscurity, and poverty.)—How does it appear, from the nature of Mary's offering at the temple, that she was poor? (See *Luke* ii. 24, compared with *Lev.* xii. 7, 8.)—What is meant by *hand-maiden*? (Servant, meaning herself.)

Ver. 3. What does she say *all generations shall call her*?—Why? (Because she was to be the mother of our Lord.)—What is yet a greater blessing than to be the Mother of our Lord? (To hear the Word of God, and keep it. *Luke* xi. 28. See also *Matt.* xii. 48, 49. Who is my mother, &c.)

Ver. 4. What does *magnify* mean here? (Make great, by greatly honouring before others. *Joshua* iv. 14.)

Ver. 5. On whom is God's mercy?

Ver. 6. What is meant by God's *showing strength with his arm*? (Showing his mighty power; power in man being chiefly shown by the arm.)—Whom does God *scatter*? (Remember Pharaoh, Sennacherib, Herod. *Matt.* ii. 8, &c.)—In what?—What is meant by *the imagination of their hearts*? (In those schemes by which they thought they were most fully succeeding.)—How was this illustrated in the crucifixion of our Lord? (The Jews thought by it to have destroyed Christianity, but by that very act Christianity was established; they were scattered, and their city utterly destroyed. *1 Cor.* iii. 19. He taketh, &c., and *Heb.* ii. 14. Through *death* destroy him that had, &c.)

Ver. 7. Whom does St. Paul say God hath chosen to confound *the mighty*? (*1 Cor.* i. 27, compared with *Acts* iv. 13.)—Whom does God exalt? (Remember Moses, Mordecai, Daniel, &c.)

Ver. 9. What does *holpen* mean? (Given help to.)—What help is here meant? (Salvation by Christ.)—Who was first called *Israel*? (*Gen.* xxxii. 28.)—To whom was this name afterwards given?—Who are Abraham's *seed*, to whom this promise refers? (All, whether Jews or Gentiles, who walk in the steps of that faith which he had. *Rom.* iv. 13. *Gal.* iii. 8, 9, 29.)—Have not then all cause with Mary to praise God our Saviour, for the blessings of redemption?—But who especially? (The meek and humble poor, who here see that their *lowliness* is no hindrance to their enjoyment of God's greatest blessings. See *James* ii. 5. Hath not God chosen, &c.)

THE NINETY-EIGHTH PSALM.

(Let the Psalm be read.)

What is the subject of this Psalm? (It foretels the glory of Christ's salvation.)

Ver. 1. Where is this salvation spoken of as a *new song*? (*Rev. v. 9; xiv. 3.*)

Ver. 2. *Victory* over what? (The enemies of our salvation. *Col. ii. 15.*)

Ver. 3. What is meant by *his righteousness, &c.*? (His faithfulness in sending Christ according to his promise. See also *Rom. iii. 25*, as to the nature of righteousness by Christ.)

Ver. 4. *He hath remembered his mercy and truth, &c.*; what does this mean? (Shown He had never forgotten those promises which his mercy led Him to make, and his truth required Him to perform. *1 John i. 9. Faithful and just, &c.*)

Ver. 7. What was a *shawm*? (A musical instrument, called also a cornet.)

Ver. 9. For what is Christ *coming*?

Ver. 10. How will He *judge the earth*? (See *Rom. ii.*)—What is equity? (Justice.)—How may we look forward to the day of judgment with rejoicing? (*Phil. iii. 9.* By being found in Him, not having, &c.; and *1 John iv. 16, 17.* By dwelling in love.)

(Read the Rubric.)

After this comes the Second Lesson for the Evening Service.

From what part of the Bible is this taken? (From the Epistles.)—What follows the Second Lesson for the Evening Service?

SONG OF SIMEON. *Luke ii. 29.**(Let it be read.)*

By whom was this hymn said?—On what occasion? (See *Luke ii. 27.*)

Ver. 1. What does Simeon mean by *departing*? (Dying.) *According to thy word*; what does this mean? (The promise of

God to him, that he should not see death till he had seen the Lord's Christ.) Compare *Luke* ii. 25, and *Psalm* xxxvii. 37; also *Numb.* xxiii. 10, with xxxi. 8. Balaam's prayer and death, and 1 *Chron.* xxviii. 9. David's dying advice to Solomon.

Ver. 2. *Thy salvation*; what does Simeon here mean? (Christ, who was then in his arms.)—Why is Christ called the salvation of God? (*Heb.* v. 9. Author of, &c.; and *Acts* iv. 12. Neither is there salvation, &c.)

Ver. 4. To whom was Christ to be *a light*?—Mention some prophecies, particularly in *Isaiah*, which declare this. (*Isaiah* xlii. 6; xlix. 6; lxi. 1—3.)—Of whom was Christ to be *the glory*? (It was prophesied, *Hag.* ii. 9, that the second temple, though very inferior as a building to the first temple, should far exceed it in glory.)—How was this prophecy now fulfilled? (By the presence of Christ, as God manifest in the flesh.)—How was Christ to be the glory of God's people, Israel? (In three respects, as being, 1. *Born of that race*; of whom, as concerning the flesh, Christ came, *Rom.* ix. 5; 2. *First preached among them.* *Luke* xxiv. 47. Beginning at Jerusalem, &c. *Acts* iii. 26; 3. *And by them,* *Acts* ii. 7. Are not all these, &c. Galileans?)—How will Christ be the glory of his people Israel? (By their conversion to Him. *Rom.* xi. 26; and so all Israel shall be saved.)

How may we, though not permitted now to see Christ, enter into the spirit of this song of Simeon? (By looking to Christ by faith, as He is made known to us in the Bible. 1 *Pet.* i. 8. *Heb.* xii. 2. 14.)

THE SIXTY-SEVENTH PSALM.

(Let the Psalm be read.)

What does this Psalm express? (Our earnest desire that all nations may know and rejoice in God's salvation.)

Ver. 1. What is meant by *the light of God's countenance*? (His favour through Christ.)

Ver. 2. What by *thy way*? (The Gospel.)—What by *thy saving health*? (Salvation, which restores the soul to spiritual health.)—What encouragement have we from Scripture to pray that all nations may be partakers of this salvation? (*Psalm* lxxxvi. 9. All nations whom thou hast made shall, &c. *Rev.* xi. 15. All the kingdoms of the world shall become, &c.)

Ver. 6. If all the world were thus brought to praise God through Christ, what would then be the effect? (See *Isaiah* xi. 6. 1 *Tim.* iv. 8. Godliness hath the, &c.) What is that which by hiding the light of God's countenance, or his favour from the earth, fills it with misery? (Sin. See *Isaiah* lix. 2. Your sins have separated, &c. *Jer.* v. 25. Your sins have withholden good things from you.)

After this Psalm or the preceding Hymn, the service proceeds as in the morning to the end of the Collect for the day. After which follows the Second Collect.

THE SECOND COLLECT AT EVENING PRAYER.

From whom do all holy desires, all good counsels, and all just works proceed? (2 *Cor.* iii. 5. Not that we are sufficient of ourselves to think, &c. *Phil.* ii. 13. It is God that worketh in us to will and to do, &c.)—What do we pray God to give us?—What encouragement does our Saviour give us to pray for peace? (*John* xiv. 27. Peace I leave with you, my peace I give, &c.)—How do we obtain peace with God? (*Rom.* v. 1. Therefore being justified by faith, we have, &c.)—When do we obtain peace of mind? (When, through God's grace, our desires are holy, our counsels good, our works just. *Isaiah* xxxii. 17. And the work of righteousness shall be peace, and the effect of righteousness, quietness, and assurance for ever.)—What cannot the world give us?—Who that had the best means of knowing this, proved by his experience that the world could not give us peace? (Solomon. *Eccles.* i. 14. Behold, all is vanity and vexation, &c. See also *Esther* v. 13. Haman.)—What is meant by the expression, 'set

to obey?' (Steadily resolved. See *Josh.* xxiv. 15, and *Acts* xxi. 13. Paul.)—From what do we pray to be defended?—Why?

THE THIRD COLLECT.

What is meant by 'lighten our darkness?' (*Psalms* xviii. 28. Protect us while we are unable to protect ourselves, or even to know our danger.)—Show, from Scripture, that the darkness does not hide us from God. (*Psalms* cxxxix. 10. The night shineth as the day, the darkness and light are both alike to Him. See also *Exod.* xii. 12, 13. 29.)—Who enlightens the eyes of our understanding? (*Eph.* i. 18. The Holy Spirit.)—How? (By giving us a saving knowledge of divine truth.)—What are some of the perils and dangers of night? (Fire, thieves, disease, sudden death, evil thoughts, distressing dreams, &c.)—In what state of mind does David teach us to lie down at night? (*Psalms* iv. 8. I will both lay me down in peace and sleep; for it is Thou, Lord, only makest me to dwell in safety. For the love, &c. See *Eph.* i. 6, accepted in, &c.)

A PRAYER FOR THE QUEEN'S MAJESTY.

Where does the word of God command us to pray for kings? (1 *Tim.* ii. 2.)—How do we address God in this prayer? (See 1 *Tim.* vi. 15. King of kings, &c. *Prov.* viii. 15. By me kings, &c.)—Where is God's throne? (*Psalms* xi. 4. The Lord's throne is in heaven, his eyes behold, his eyelids try the children of men.)—Whom do we beseech God with his favour to behold?—What is meant by 'replenish?' (Fill.)—With what

do we pray God to replenish the Queen?—And for what purpose?—What is meant by ‘endue?’ (Supply, give abundantly.)—With what do we pray God to endue the queen?—What are heavenly gifts? (Spiritual blessings. *Gal. v. 22.*)—In what do we pray she may long live?—What does ‘wealth’ here mean? (Prosperity.)—What is meant by ‘attain?’ (Come to.)—What do you pray she may attain, or come to, after this life?—What is meant by ‘felicity?’ (Happiness.)

A PRAYER FOR THE ROYAL FAMILY.

How do we address God in this prayer?—What is meant by ‘Fountain of all goodness?’ (*James i. 17.* Every good gift and every perfect, &c.)—Whom do we beseech God in this prayer to bless?—How do we beseech God to bless the Royal Family?—There are four petitions offered up; mention what they are.

After the Prayer for the Royal Family, what follows?

A PRAYER FOR THE CLERGY AND PEOPLE.

(Let it be read.)

What are ‘marvels?’ (Wonderful works.)—What is here meant by thus addressing God as alone working great marvels? (That the working of the mighty power of God in blessing the ministry of his word can alone save us. *1 Cor. iii. 5—7*; compared with *2 Cor. xi. 5. Acts xviii. 24.*)—Who are meant by curates? (All those who are duly appointed to the cure or care of souls.)—What do we pray God to send down upon bishops and curates, and all congregations committed

to their charge?—What is meant by the healthful Spirit of thy grace? (The Holy Spirit.)—Why is the Holy Spirit so called? (Because he keeps the soul in health, *i. e.* in the practice of holiness.)—That they may truly please God, what do we pray Him to pour on them? (The *continual* dew, &c.)—What does this mean? (That the help of the Holy Spirit is constantly necessary. *Gal. v. 25.*)—To what do we compare the influences of the Holy Spirit? (To the refreshing effects of dew upon the earth. *Deut. xxxii. 2.*)—For what do we pray the Lord to grant this prayer?

When there are no occasional prayers used, what follows the prayer for the clergy and people?

PRAYER FOR ALL CONDITIONS OF MEN.

(*Let it be read.*)

When is this prayer to be used?—For whom is this a prayer?—Show the suitableness to that object of the names by which we here address God.

This prayer may be divided into intercession for, 1. Mankind generally, and all nations; 2. The Church of Christ more especially; 3. And, finally, the afflicted.

1. Whatever may be the condition of men, what does it most concern them to know? (The way of salvation. *Eph. ii. 12.*)—And, therefore, in this prayer what are we taught to ask for them?—What do we pray God it may please Him to ‘make known to all nations?’ (*1 Tim. ii. 4.*)—What is meant by his saving health? (Salvation by Christ.)

2. By whom do we pray ‘the Catholic Church’ may be guided and governed? (*Neh. ix. 20.*)—What is the Catholic Church? (The whole Church of Christ

on earth.)—Into what do we pray that all who profess and call themselves Christians may be led by the Spirit? (*John* xvi. 13. Howbeit, when He, the Spirit of Truth, &c.)—What is meant by ‘holding the faith?’ (Steadily keeping to the great doctrines of the Gospel. See *Phil.* iii. 8.)—How do we pray they may hold the faith?—What is meant by holding the faith ‘in the unity of the Spirit,’ &c.? (Keeping to the truth in a spirit of love to each other, and obedience to God. See *1 Cor.* i. 10.)—When did the Church of Christ remarkably enjoy this blessing? (*Acts* ii. 47; iv. 32.)

To what do we commend the afflicted?—What kinds of affliction are mentioned? (The history of Job may be used to illustrate each head:

‘Mind.’ *Job* vi. 4. For the arrows of the Almighty are within me, &c.

‘Body.’ *Job* ii. 7. Sore boils from, &c.

‘Estate.’ *Job* i. 14—17. The loss of goods.)

What does the Rubric here direct?—What opportunity is here afforded you? (Of remembering in my prayers any whom I know to be in trouble. See *Psalms* xxxv. 13.)—What do we pray it may please God to do to the afflicted?—What to give them under affliction? (See *Job* i. 21. *Levit.* x. 3. Aaron. *1 Sam.* iii. 18. Eli. *Luke* xxii. 42. Christ.)—And what out of it? (See *Job* xlii. 10. *Heb.* xii. 11.)—What is meant by ‘issue?’ (Deliverance. See *Rom.* viii. 37. *Rev.* xxi. 4. And God shall wipe away all tears, &c.)

The Evening Service then concludes with the General Thanksgiving, the Prayer of St. Chrysostom, and the Apostolic benediction. (See pages 37, 38.)

APPENDIX.

FESTIVALS.

WHAT is the meaning of 'Festival,' as used in a religious sense? (A season set apart for holy joy.)

What weekly festival do we keep?—When was the Sabbath appointed? (To our first father Adam in paradise. *Gen. ii. 3.*)

What great event was Adam to celebrate on that day? (The creation of the world.)

What great event, besides the creation of the world, were the Jews commanded to rejoice in on that day? (Their deliverance from Egypt.)

What great event, besides the creation of the world, do we celebrate on the Sabbath-day? (The resurrection of our Lord.)

Which was the greatest of these events?—Why? (Because we are created anew in Christ Jesus to eternal life, *Eph. ii. 10*; and are delivered by Him from far greater than Egyptian bondage, from the bondage of sin and Satan. *Acts xxvi. 18.*)

On what day of the week did our Lord rise from the dead? (See *John xx. 1.*)

What traces have we in the New Testament of the Apostles and first Christians meeting on that day for public worship? (Compare *John xx. 19. 26. Acts xx. 6, 7. 1 Cor. xvi. 2*; which direction the Apostle had given to the Churches of Galatia, *1 Cor. xvi. 2*; it was also, *Rev. i. 10*, the day distinguished by the Churches of Asia as the Lord's day.)

What festivals of Divine appointment were there among the Jews besides that of the Sabbath? (The festival or feast of the Passover, *Exod. xii. 3*; of Pentecost, *Exod. xxxiv. 22*; and of Tabernacles, *Levit. xxiii. 34.*)

What other yearly festival had the Jews, *not* of Divine appointment, and which our Lord particularly sanctioned by his presence? (The feast of Dedication. *John x. 22.*)

Has our Church, under these sanctions, appointed any yearly festivals, and with what object? (To render more familiar and impressive the great facts and doctrines connected with our redemption by Christ.)

(Here it may be remarked, that the portions of Scripture and Collects appointed to be read on these days by our Church best explain the practical intention of the festivals.)

THE HISTORY OF OUR BLESSED LORD, &c.

What festivals has our Church appointed, more immediately connected with the history of our blessed Lord?

[1.] THE ANNUNCIATION OF THE VIRGIN MARY.

What do we commemorate on that day? (The wonderful fact of our Lord's taking upon Him our nature. *Isaiah* vii. 14. *Luke* i. 26, &c.)

Why is it called the Annunciation of the Virgin Mary? (Because the angel Gabriel announced or told to her that she should, in a miraculous manner, be the mother of our Lord.)

[2.] ST. JOHN THE BAPTIST.

How does the importance of this festival appear? (From the importance of John the Baptist's office, as the forerunner of our Lord. See *Isa.* xl. 1. *Mal.* iii. 1. *Luke* i. 76.)

What did our Lord say of him? (That among them that are born of women there hath not arisen a greater than John the Baptist. *Matt.* xi. 11.)

[3.] CHRISTMAS DAY.

What do we commemorate on this day?—What proper Psalms has our Church appointed for this day? (*Psalms* xix. xlv. lxxxv. in the Morning; *Psalms* lxxxix. cx. cxxxii. in the Evening.)

(Turn to the ninth Psalm.)

Of what are we reminded in this Psalm, as applicable to the coming of our Lord? (Of his coming as the Sun of Righteousness, enlightening all the nations of the earth with his salvation. See *Rom.* x. 11.)

Why was *Psalm* xlv. chosen? (As being prophetic of Christ's

glory and that of his Church. Compare the 6th and 7th verses with *Heb.* i. 8, 9.)

In *Psalm* lxxxv. of what are we reminded in the 10th verse? (That in redemption by Christ, mercy and truth met together, &c. *Rom.* iii. 26.)

Show the suitableness of *Psalm* lxxxix. to this day? (Because in the coming of our blessed Lord were fulfilled the mercies there promised to David as the type of Christ. See the 27th and 36th verses compared with *Col.* i. 15, 16, and *Rev.* xix. 16.)

What is the subject of *Psalm* cx.? (A prophecy of Christ's kingdom and subjects, his priesthood, triumphs, and sufferings. *Acts* ii. 34. *Heb.* v. 6.)

In *Psalm* cxxxii. what allusion is there to Christ? (Compare the 11th and 12th verses with *Acts* ii. 30; and see *Luke* i. 69.)

From what are the first Lessons for the Morning and Evening Services taken? and to what do they direct us? (The Prophecies concerning Christ's coming, particularly referring to his divine nature, *Isa.* ix. 6; and miraculous birth, *Isa.* vii. 14.)

To what does the second Lesson for the Morning Service direct us? (The completion of those prophecies, by giving us the history of our Lord's coming. *Luke* ii. 1—15.)

What are we taught by the second Lesson for the Evening Service? (The love of God our Saviour in thus coming. See *Tit.* iii. 4.)

What do we pray for in the Collect for the day? (The daily renewing of the Holy Ghost.)

What do we learn from the Epistle, *Heb.* i. 1, &c., and Gospel, *John* i. 1, &c.? (Who Christ is, and why He came.)

Why was the Son of God thus manifested? (That He might destroy the works of the devil. 1 *John* iii. 8.)

In what words did the angels bring the shepherds the tidings of Christ's birth? (Behold, I bring, &c. *Luke* ii. 10.)

How, then, should we keep Christmas? (We should rejoice in the Lord.)

[4.] CIRCUMCISION OF CHRIST.

To what does this festival refer? (To the rite by which our

blessed Lord was made under the Mosaic law, and thus entered upon the fulfilment of all righteousness for us. See *Gal. iv. 4.*)

To what great doctrine does our Church take this occasion to direct us? (The necessity for the circumcision of the Spirit, that our hearts and all our members, being mortified from all worldly and carnal lusts, we may in all things obey God's blessed will. See *Rom. ii. 29. Col. ii. 11.*)

[5.] THE PRESENTATION OF CHRIST IN THE TEMPLE :

Commonly called (alluding to that which was required by the Mosaic Law) The Purification of St. Mary the Virgin.

What remarkable circumstances accompanied this event? (The prophesying of Simeon and Anna.)

What prophecy was then fulfilled? (*Hag. ii. 7—9.*)

Before the time of our Lord's coming, how long had the spirit of prophecy ceased in the Church? (From the time of Malachi, which was more than four hundred years.)

[6.] EPIPHANY ;

Or, the Manifestation or making known of Christ to the Gentiles.

Why is this circumstance particularly a subject of our rejoicing? (Because the knowledge of salvation, before the coming of Christ, was chiefly confined to the Jews. *Amos iii. 2. Eph. iii. 5.*)

[7.] THE INNOCENTS' DAY.

Who are the Innocents here referred to? (The young children of two years old and under at Bethlehem, whom Herod murdered in order to destroy the infant Jesus. See *Matt. ii. 16.*)

Why is this solemnized as a festival? (To bear in grateful remembrance our Lord's remarkable preservation, and as they were first to glorify God by dying in the cause of our salvation.)

[8.] EASTER DAY.

What do we commemorate on this day?—What does St. Paul say as to the importance of Christ's resurrection? (*1 Cor. xv. 17.* 'If Christ be not raised, your faith is vain; ye are yet

in your sins.' And *Rom.* iv. 25. 'Raised again for our justification.')

What is used in the service of this day instead of Psalm xcvi.? —What proper Psalms has our Church appointed for this day? (ii. lvii. cxi. in the Morning: cxiii. cxiv. cxviii. in the Evening.) —Why is the second Psalm read? (Because it is a prophecy of Christ's triumph over his enemies, proved this day by his resurrection. See *Acts* iv. 25.)

Who does St. Peter say is that 'stone' mentioned in the twenty-second verse of Psalm cxviii.? (See *1 Pet.* ii. 4. 7.)

To what does the first Lesson for this Morning's Service refer? (The Passover. *Exod.* xii.)

Why? (Because the Passover was a type or designed resemblance of our deliverance from hell this day, by Christ's glorious resurrection. *1 Cor.* v. 7. Christ our Passover is, &c.)

What is the second Lesson for the Morning Service?—Why was it chosen? (To teach us that the design of Christ's resurrection is to raise us to newness of life. *Rom.* vi.)

To what does the first Lesson for the Evening Service direct us? (To Moses and the Israelites passing through the Red Sea. *Exod.* xiv.)

Why? (To remind us how Christ, the leader of his people, *Heb.* ii. 10, will make them more than conquerors over every enemy, *Rom.* viii. 35, &c., of which his resurrection is the pledge.)

What is peculiarly suitable to the day in the second Lesson for the Evening Service? (St. Peter's illustration of the fulfilment of David's prophecy respecting our Lord's resurrection. See *Acts* ii. 25—28, compared with *Psalms* xvi. 8—11.)

What is the subject of the Collect for the day? (The resurrection of Christ, a motive to pray for holiness of heart and life.)

What is the intention of the Gospel for the day? (To bring before us the proof of our Lord's resurrection. *John* xx. 1, &c.)

What is the subject of the Epistle? (An exhortation to heavenly-mindedness. *Col.* iii. 1.)

[9.] THE ASCENSION DAY.

How long after our Lord's resurrection was his ascension? (*Acts* i. 3.)

What gives such importance to his ascension? (His then entering heaven as our Mediator. *Heb.* ix. 24. *Eph.* iv. 8—13.)

[10.] WHITSUNDAY.

What do we commemorate on that day? (The descent of the Holy Ghost on the day of Pentecost, whereby the Apostles were qualified to preach the Gospel by the gift of tongues, and a *larger* measure of his holy influence was from that time poured out on the Church. *Acts* ii. 4. 37.)

What are the proper Psalms for this day? (xlviii. lxxviii. Morning; civ. cxlv. Evening.)

How does the suitableness of these Psalms appear? (In the application which their language admits to the establishment, after so many perils, of the Christian Church, by the outpouring of the Holy Ghost, whose presence is the pledge of its future and eternal triumph. See page 28.)

What is the first Lesson for the Morning, and why chosen? (Because on the feast of Pentecost happened the event we this day celebrate, when the first-fruits of the outpouring of the Spirit were consecrated by the conversion of 3000 souls. *Deut.* xvi. 9. *Acts* ii. 41.)

What is the subject of the first Lesson for the Evening? (It is a prophecy of the conversion of the Gentiles. *Isaiah* xi.)

What is the subject of both the second Lessons, and especially of the portion of Scripture appointed for the Epistle? (The completion of the prophecy referred to in the first Lesson.)

What is the subject of the Collect for this day? (It is a prayer for the teaching and joy of the Holy Ghost.)

[11.] TRINITY SUNDAY.

Why is this made a festival? (From the great importance of the doctrine of the Trinity. See page 21.)

Why does it follow Whitsunday? (Because the event celebrated on that day completed the Gospel dispensation, and fully brought to light the doctrine of the Trinity, which in former ages was not fully made known.)

THE EVANGELISTS, APOSTLES, &c.

What festivals has our Church appointed in memory of those

whose history is important as the publishers of the Gospel, whether by writing or preaching it? (*The Festivals of the Holy Evangelists, and Apostles*, including Barnabas, who was so remarkably separated by the Holy Ghost; and Stephen, the first martyr after our Lord's ascension. *Acts* xiii. 2; vii. 59.)

ALL SAINTS' DAY.

What is the intention of *All Saints' Day*? (To lead us to rejoice respecting all those who, from the beginning of the world to the present moment, however unknown by name, have departed this life in God's faith and fear, and escaping for ever from sin, and sorrow, and death, have entered into eternal happiness.)

What do we pray for in the Collect for that day? (For grace to follow them in all virtuous living, that so, &c.)

In the portion of Scripture appointed for the Epistle, how are the redeemed from among mankind spoken of? (*Rev.* vii. As a great multitude whom no man could number.)—May we not well rejoice in such a result of the love of God in Christ to fallen man?

What is the intention of the Gospel for that day? (To teach us what is the real character of saints, and so to enable us to judge of our state before God. *Matt.* v. 3, &c.)

ST. MICHAEL AND ALL ANGELS.

What is the intention of the festival of *St. Michael and all Angels*? (To lead us to rejoice in the goodness of God, in appointing angels to be the means of communicating many blessings to us.)

What Scripture authority have we for the fact that angels interest themselves in man's salvation? (It appears from *Matt.* xviii. 10. Their angels do always, &c. And from *Luke* xvi. 22. Lazarus carried by angels into Abraham's bosom. Also *Luke* xv. 10. There is joy in the presence of the angels of God. And *Heb.* i. 14. Are they not all ministering spirits sent forth, &c.)

Twice John would have fallen down before an angel to worship him;—what was the angel's reply to this? (*Rev.* xix. 10.

and xxii. 9.)—Show from St. Paul's prayer for the Ephesians, that good men and angels form one family in heaven. (*Eph.* iii. 15. Of whom all the family in heaven and earth. See also *Eph.* i. 10.)

What may be considered as the three great festivals of our Church? (*Christmas Day, Easter Day, Whitsunday.*)

How are these particularly marked? (By special days appointed to attend them, viz. Before Christmas—Four Advent Sundays. After Christmas—Three Saints' days, the Circumcision and the Epiphany. Before Easter Day—Lent and Easter Eve; and after Easter Day, Easter Monday and Tuesday. After Whitsunday—Whit-Monday and Tuesday.)

FASTS.

What is meant by 'Fast?' (Abstaining from food.)

What kind of abstinence does the Church teach us to pray that we may use, and for what purpose? (That we may use such abstinence, that our flesh, being subdued to the Spirit, &c. See the collect for the first Sunday in Lent.)

Though we have not a direct command, what Scriptural authority have we for fasting? (Our Lord's declaration, *Matt.* xix. 15. When the bridegroom is taken away, &c.; his connecting fasting with prayer and almsgiving, *Matt.* vi. 16; his own example, *Matt.* iv. 2; and the practice of the Apostles and first Christians, after his ascension, *Acts* xiii. 2, justify the practice in us, and the appointment of seasonable Fasts by the Church.)

What was the great Fast among the Jews? (The Day of Atonement. See *Lev.* xvi. 2—17.)

What is the great Fast appointed by the Church? (*Good Friday.*)

What is then commemorated? (The death of our Lord on the cross as a sacrifice for the sins of the world. *Col.* i. 20.)

Why is it called *Good Friday*? (From the great good arising to mankind from the death of our Lord, which we that day commemorate.)

What are the proper Psalms for this day? (xxii. xl. liv. for the Morning; and lxix. and lxxxviii. for the Evening.)

Why is the xxiind Psalm read? (Because it is a remarkable prophecy respecting our blessed Saviour's crucifixion, and contains the very words He used upon the cross. *Matt.* xxvii. 43—46. *John* xix. 23, 24.)

In the xlth Psalm, what justifies the application of the 6th verse to our Saviour? (The Apostle's application of it to Him, *Heb.* x. 5. Wherefore, when He cometh into the world, He, &c.)

What is the subject of the lxixth Psalm? (The sufferings of Christ, and the miseries that would befall his enemies, especially Judas. *Matt.* xxvii. 34. *John* xix. 29. *Acts* i. 20.)

What are the Proper Lessons for this day?—Why is the offering up of Isaac (*Gen.* xxii.) chosen? (Because it was a type or resemblance designed by God to shadow forth the offering up of Christ, the only-begotten of the Father. See *John* viii. 56.)

Why is Isaiah liii. read? (Because it in so remarkable a manner foretels the sufferings of Christ, and the intention of those sufferings.)

What have we in the xviiiith chapter of John? (An account of our Lord being betrayed by Judas, of his denial by Peter, and accusation before Pilate.)

From 1 Pet. ii. what do we learn? (A motive to patience, from the example of our Lord in his suffering; and to holiness, from his bearing our sins. See verses 21—25.)

What is the subject of the Collects for this day? (The first is for the Church, considered as the family of God; the second is for each member of the Church; the third is for the conversion and salvation of unbelievers.)

What do we learn from the Epistle for this day? *Heb.* x. (That the sacrifices of the Jewish law were types of Christ's sacrifice, and owed their efficacy to it.—The Gospel is from that of St. John, who was more than any other Evangelist an eye-witness of our Lord's crucifixion: *John* xix. 25. 'Now there stood by the cross,' &c.)

What is *Lent*? (Our Church, to mark the importance of the event commemorated on Good Friday, prepares her members for observing it by forty days of humiliation, called Lent.)

What probably guided our Church in the appointment of *forty days* for that purpose? (To remind us of our Lord's fasting and temptation in the wilderness. *Matt. iv. 2.*)

N.B. The word Lent means Spring, this fast being observed in Spring.

What is the first day of Lent commonly called?—What is meant by Passion-week? (In order more fully to prepare for observing Good Friday, there is a special service for every day in the same week, which is usually called Passion-week; alluding to our Lord's sufferings, which are then particularly brought before us.)

We cannot conclude these exercises without remarking how admirably our Church has provided, by her festivals and fasts, for leading her members to spend life in the habitual exercise of faith in our Saviour, by constantly directing us to the great facts of his life, and to those whom the Holy Ghost has distinguished as his servants, that we may follow them as they followed Christ. We begin our year with his ADVENT, in which we celebrate his INCARNATION, after that his BIRTH, then his CIRCUMCISION, his MANIFESTATION TO THE GENTILES, his EARLY LIFE, his FASTING AND TEMPTATION, his PASSION, his BURIAL, his RESURRECTION, his ASCENSION, his SENDING THE HOLY GHOST. Our eyes are then fixed on the doctrine of the TRINITY, as the great doctrine of the Gospel, the great fountain of blessing to sinful men. Numb. vi. 24—26, with 2 Cor. xiii. 14.

In the language, then, of that good Archbishop, whose words were adopted as the motto for this tract, our prayer for you, my dear reader, is "that God would give you grace to use these and all your devotions in so right a manner, that from praying to Him amidst the troubles and sorrows of this world, you may be taken in his good time to praise Him for ever, amidst the joys of the world to come, through Jesus Christ our Lord."

RULES

FOR THE PROFITABLE USE OF THE COMMON PRAYER,
FROM BISHOP BEVERIDGE.

I. *Come not to the public prayers of the Church only out of custom, or for fashion's sake.* As you go to Church, bethink yourself whither you are going, and what you are to do there; so that, laying aside all other business, you may gain a right temper for so great a work.

II. *Frequent the public prayers of the Church as often as you conveniently can.* The oftener you are at them, the better you will like them, and the more edified you will be by them.

III. *If possible, come always at the beginning of Divine service.* If you do not, you will certainly miss something that might have been edifying to you, all the parts of it being linked together in so excellent a manner and method, that they influence and assist each other.

IV. *Carry yourself as in the special presence of GOD all the time you are in his house, and attend strictly to the work in which you are engaged.* For instance, stand whilst you praise GOD, kneel when you pray to Him, &c. For though these may seem but little things in themselves, yet they are of great consequence both to our worshipping GOD aright, and to our being benefited by what we do.

V. *Take special care throughout the service to keep your minds intent upon the matter in hand.* When you confess your sins to GOD, do it with a hearty and sincere repentance for all the errors of your past life. When the absolution is pronounced, receive it with a firm and stedfast faith in Christ our Saviour. When you repeat, or sing the hymns or psalms, raise up your spirits as high as you can, that you may join with those above, praising and magnifying the eternal GOD. When the word of GOD is read, hearken diligently unto it, consider seriously what He who made you says to you, and requires of you, and resolve, by his blessing, to believe and live accordingly. And when you are upon your knees, putting up your petitions to

the Most High God, let your whole souls be employed in it, earnestly desiring the good things you pray for at his gracious hands, and humbly trusting in his faithful promises to grant whatever is for your good. By this means you will perform a reasonable service unto God, and by consequence, a service which will be at once very acceptable unto Him, and very profitable and edifying to you.

Observe these plain and necessary Rules in using the Common Prayer; as without them, you cannot be truly said to use, but rather to abuse it.

Let the young persons who are to be instructed be made sufficiently familiar with the above Rules to know their substance, and let those parts which are printed in Italics be committed to memory, as also the following prayers.

A suitable prayer before Public Worship, when first entering Church.

O LORD, I am now in thy house. Assist, I pray Thee, and accept my services. Enable me, and all those who shall this day meet in thy name, to worship Thee in spirit and in truth. Let thy Holy Spirit help mine infirmities, and dispose my heart to seriousness, attention, and devotion; and grant that I may improve this opportunity to the honour of thy holy name, and the benefit of my soul, through Jesus Christ our Lord. *Amen.*

A suitable Prayer after Public Worship, before leaving the Church.

O GOD, the fountain of all wisdom, grant me grace to remember what I have now heard, and so give thy blessing on my prayers, that I may be strengthened to put away all sin. May I learn to love my Saviour, and follow his steps in the way that leadeth to heaven, through the same Jesus Christ our Lord. *Amen.*

THE END.

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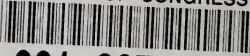
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